THE

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MUCH interest has been awakened by the reports which have reached us from time to time of marked and widespread religious awakening in the Central Turkey Mission. Marash, Hadjin, Adana, Tarsus, Oorfa, Kilis, Aleppo, and Aintab, have all been sharers in the good work, and in several of these places the results show large and important gains to the churches. Latest intelligence from this field indicates that the influence of this revival is being strongly felt in a greatly increased interest in the home missionary work of the field. It is hoped that at the annual conference of the mission and native churches, which has just been held in Marash, some practical measures for the aid and better care of the feebler churches may have been devised and entered upon. There has also been among the Gregorians, in several places in this part of Turkey, a very decided deepening of interest in Bible study and in personal seeking for spiritual life in Christ. In Aintab, this has gone so far as to awaken the open and strenuous opposition of the conservative men of that community, and the Patriarch of Constantinople has issued a special edict, naming the "New Sect at Aintab," characterizing their teachings and doings as irregular, subversive of Gregorian customs and destructive of the unity of the church, and commanding these innovators to cease from their mischievous work. As the evangelical party is numerous, and many of them well persuaded of the truth in which they have believed, the situation becomes one of deep interest, and seems likely to lead to important results. A later letter gives the gratifying intelligence that the authorities of the Gregorian church have granted permission to the evangelical party to continue their meetings, both for men and women, under certain regulations not difficult to comply with. Friends of the movement are much encouraged at this result.

The Awakening in Central Turkey.

UNFORTUNATELY, no one connected with the Rooms of the American Board at Boston is familiar with the Japanese or the Chinese languages, yet it would not require a sinologue to tell whether a book in either of these languages was right or wrong side up. How it could have happened that the electroplate of the Japanese Proclamation, which was given in the last *Missionary Herald*, could have been inverted, it is difficult for the editor to understand. It was one of those unaccountable slips which distress editors and printers, but which it seems impossible always to prevent.

An Inverted Electro.

The Yale Mission.

ALLUSION was made in our last number to a proposed University Mission to China, and we can now refer to it by name, since the organization has been perfected, and the outline of the plan was announced by President Hadley, of Yale University, at the recent Commencement. We are very glad to give in this number an explanatory article by Rev. Harlan P. Beach, who is intimately connected with the whole movement. Our friends are aware that Mr. Beach was for several years (1883–1890) a much valued member of our North China Mission, and that to his own deep regret and that of his associates, he was unable on account of the state of his wife's health to rejoin the mission. Of late years he has labored devotedly in the interests of the Student Volunteer Movement. Being an alumnus of Yale, and for the sake of aiding in the establishment of the Yale Mission, it has been arranged that he shall go to China for a limited period, where his experience will be of special value in the selection of a location and in deciding upon plans for the new mission. It is expected that one or two men connected with the new enterprise will begin their study of the Chinese language at Peking during the coming autumn, to be followed later on by Mr. Beach and others, when a decision will be made as to their permanent location. Already funds have been secured from Yale men for the establishment of work, and it is expected that the support of its missionaries in the future will be secured from successive classes from which these missionaries shall come. It is not anticipated that what is given for this mission will detract from the funds of other organizations. On the other hand, it is believed that an *esprit de corps* will be aroused in the University which will call forth gifts that otherwise would not reach any foreign missionary treasury. Should all these hopes be fulfilled, a great blessing will come not only to China but to the University.

Another University Mission.

THERE has just reached us a report that a similar movement to that in Yale University has been inaugurated in Harvard University. The Harvard Mission proposes to go to India, and to be especially connected with Young Men's Christian Associations. Such helpers are greatly needed in India, and will find a wide door of usefulness open before them. There is something truly inspiring in this movement in the universities, indicating not only new life in these schools of learning, but also new hope for the nations that need Christian workers.

Crowded Pages.

WE greatly wish we had room to report the many meetings that have been held in all parts of the country in the interests of missionary work at home and abroad. The great Sunday school convention in Denver gave a distinct place to missions on its program, with an address by Secretary Daniels of our Board. The International Missionary Union had a delightful session at Clifton Springs. The convention of students at Northfield specially connected with the Student Volunteer Movement, was a meeting of unusual power. We have in hand communications of great interest from missionaries now on the field, as well

as from friends in America, but we are wholly unable to find room for them at present. We trust our magazine will follow its subscribers to their summer retreats, and that they will find additional refreshment and inspiration from such reports as we are able to give.

Financial.

THE statement of receipts for the month of June, given below, is gratifying as showing an increase in donations of over $6,000, although this is overbalanced by a decrease in legacies of $7,402. But legacies are expected to vary greatly from month to month. The important and hopeful feature is the steady increase in gifts from the living.

	June, 1901.	June, 1902.
Donations	$37,545.50*	$43,941.01*
Legacies	14,453.01	5,051.93
	$51,998.51	$48,992.94

	10 mos., 1901.	10 mos., 1902.
Donations	$386,425.78*	$424,342.40*
Legacies	112,332.81	110,680.50
	$498,758.59	$535,022.90

* Not including receipts for the debt.

Increase in donations for ten months, $37,916.62; decrease in legacies, $1,652.31; total increase, $36,264.31.

The debt of the Board September 1, 1901, was $102,341.38. Receipts for the debt in June, not included in the above statement, $3,125.90; and for ten months, $86,704.46. Pledges are in hand, to be redeemed by September 1, which will meet this balance.

For this promising showing we are grateful to God and to all friends throughout the land. It is a note of courage for the remaining two months of our financial year. July and August are always critical months in the Board's finances. It is too early yet to forecast with accuracy the expenditures of the year. The average of the two preceding years has been $724,566. Should the expenditures of the present year come up to this average, and they are not likely to fall below this, especially in view of unusual outgoes for reconstruction in China, there will be needed during July and August the sum of $189,444. This is a large sum, but it can be raised, and we believe it will be. Yet to do this will require united effort and prayer. The Presbyterian Board during the last two months of its financial year (March and April) received over four hundred thousand dollars, and that, as we are informed, not by great gifts from a few rich men, but from multitudinous offerings from thousands of givers all over the land. The glad report has just been made that all our national Congregational Benevolent Societies whose financial years have recently closed, are out of debt. The grace of God has rested on our churches in some good degree enlarging their spirit of benevolence, and we are led to look for yet greater things in the future.

Grateful Acknowledgments.

Allusions are repeatedly made in the letters received from our missionaries, especially in Turkey and India, to the deep gratitude felt for aid received for the support of orphans under their care. The friends who have thus aided are so numerous that it has been impossible to make due acknowledgment. Just now there comes to us a letter from Marash, in which special mention is made of contributions that have been received from Holland. Mr. Macallum writes: "Better, even, than the financial help given, is the warm personal interest taken by these generous donors in the orphans, who are made to feel that they have someone in Holland really occupying the place of a father. Surely this is one of the most Christlike investments of money and of influence." There is a reward surely to come to those who, in Christ's name, have thus cared for his little ones.

A Consecrated Service.

As a record of church activity, it would be hard to find anything that would surpass the account given of the church at Durban, Natal, which will be found in Mr. Bridgman's article for young people, on another page. That church nearly reaches its ideal in the sending out of every male member that is at all qualified for such service, to take some active part in preaching the gospel each Sunday. Do not overlook this remarkable record of a church presided over by a Zulu pastor, and holding fifty-two meetings of varying character on each Sabbath day. From the same Zulu Mission comes an account of a young man who was earning about ten dollars a week in business, large wages for a native. He gave up this position that he might prepare for the ministry. His employers asked him how much he could expect to receive as minister after his three or four years of study, and he replied, "Perhaps five or ten dollars a month." He was told that he was a fool, but he replied that he was convinced that God had called him, and that he must obey the voice of God.

Their Foes.

An English missionary in Southern India tells an amusing story which illustrates the intellectual and spiritual blindness of many of the people to whom missionaries must preach. The preacher was talking to a company belonging to the hunter caste, and after dwelling at length upon the foes they as hunters had to contend with, — the tiger, the bear, snakes, etc., — he sought to draw a moral from their calling, as to the alertness they must exercise in reference to foes nearer home. He told them that they had these foes, they were in every hole, in every corner, even meeting them face to face. He tried to get from his audience some response as to what these foes were. "Come, friends, use your brains. Think. Who are these enemies in your homes?" But though they were greatly interested, they seemed wholly in the dark. The preacher tried again to hint about their bad habits and their temptations to sin in various directions, but still they were unable to answer his question as to what their foes were. At last one of the men showed some signs of having an answer ready,

and when encouraged to speak out, he answered, "Our wives." It is said that the preacher ended his discourse abruptly.

From North China.

REPORTS from the several stations of our North China Mission indicate rapid progress in the work of restoration. The new buildings at Peking and Tung-cho are in an advanced state, and Dr. Arthur Smith writes that the sites in each case are all that could be desired, and are "a vast improvement on anything which could have been secured but for the Boxers." The mission is practically unanimous in the opinion that all the old stations should be reopened. A plan for coöperation in educational work between the London Mission, the American Presbyterian, Methodist, and the American Board Missions, is under consideration, with the promise of a successful issue. The details are not yet at hand, but we hope to be able to report before long a hearty agreement between the several societies laboring in North China, in maintaining jointly institutions for higher education.

The Census of India.

THE summaries of the census of India taken last year have now been received, from which it appears that the total population is 294,362,676. This is an increase of a little over seven millions since the census of 1891, when the population was 287,223,431. The smallness of the increase within the decade is doubtless to be accounted for by the ravages of the bubonic plague and the famine. But the census reveals some interesting facts in reference to the Christian population. The *Dnyanodaya*, of Bombay, has collated some of the figures, showing that the Protestant Christians now number 1,148,259; the Roman Catholics, 1,202,039; and the Eastern church, 573,050. This makes a total Christian population of 2,923,348. In 1891, the census returns reported 559,661 Protestant Christians, while, including the Roman Catholic and Eastern churches, there were 2,159,781 bearing the Christian name. This shows that Protestant Christian adherents have more than doubled within the last decade, while the total number enumerated as Christians have increased twenty-eight per cent. These are certainly encouraging figures, but, encouraging as they are, they by no means indicate the full measure of advance which the Christian religion has made among the Hindus. No statistics can measure the leavening forces of Christianity which are now at work within the Indian empire.

French Evangelical Missions.

THE officers of the French Protestant Foreign Missionary Society are stirred with deep emotion and thankfulness on closing their financial year without a deficit, and with a balance of 30,490 francs in the treasury. They make the following statement of the way in which this remarkable result has been accomplished. It has been, they say, "by the aid of the faithful friends of missions who have heard our cries of alarm and have given, not only out of their abundance, but often out of their poverty. Some have doubled their usual subscriptions, or have even made an exceptional gift out of their capital. Some who have

followed with anxiety the reports of our receipts, have brought at the last hour very considerable sums to aid in bringing us out conquerors. One who had already given largely sent 10,000 francs; and another, learning that 80,000 francs were still lacking to balance the accounts, telegraphed us that he would pay half that sum. There have also been new subscribers." Thus the society has received a sum larger by over 140,000 francs than it received in any previous year. One gift should be especially mentioned. The churches in Basuto-land, South Africa, brought out of paganism by the missionaries of this society, sent, in token of gratitude and of sympathy, 10,000 francs for the threatened debt. Lerotholi, the chief of the Basutos, attended a meeting called for the purpose of explaining the need. He brought a sovereign as his contribution. As the native evangelist proceeded with his appeal, Lerotholi sent his secretary for four more sovereigns; later on, for another four, repeating this process until at last his gift amounted to 175 francs.

A True Imperialism.

Amid all the divergence of opinions expressed concerning the late Cecil Rhodes, from the extreme of excessive laudation to excessive depreciation, there are few who fail to recognize in him a certain breadth of view combined with a generous devotion of his great energies for the purpose of accomplishing the far-reaching ends he had in view. That he used means which cannot be approved to accomplish the object he set before him, cannot altogether blind us to the fact that his designs were not selfish, and that he sought to use his wealth and immense influence not for personal aggrandizement, but for what he conceived to be for the best interests of the British nation. He is reported to have said to General Booth: "You are set on filling the world with the knowledge of the gospel; my ruling purpose is the extension of the British Empire." It is because men everywhere feel that it was grander in Mr. Rhodes to devote his energies to the advancement of the British Empire, which he conceived to afford the best hope for the peace and advancement of the world, rather than to the accumulation of wealth for the purpose of using it as ministering to his own comfort or advancement, that they honor him profoundly, though with many a qualification. But the Christian is amazed that a man of Mr. Rhodes' intelligence and wide observation should have been so blind to the might of spiritual forces in the elevation of mankind. However strongly he may have felt that British rule was for the advantage of Africa, how could he have failed to see that the gospel of Christ was a yet greater power for the promotion of the human welfare and the good order of society. Indeed, he should have seen that the very elements that make for human progress within the British Empire are derived from the gospel of Jesus Christ. Governments have immense power in helping or hindering human progress, and it is a noble purpose to work through them for the elevation of mankind. But the surest and noblest agency for the uplifting of the world is not a huge and powerful nation, however advanced that nation may be. Moral forces are supreme. Only through the reign of righteousness in human hearts can society be transformed, and humanity

attain what it seeks after in an era of peace and prosperity. The universal proclamation and acceptance of the gospel of Jesus Christ will bring in that era, which is the Kingdom of God on earth. This is the imperialism which Christ announced, and to which his disciples should devote their energies. General Booth was wiser than Cecil Rhodes.

Across Africa.

It will be remembered that the late Robert Arthington left to the London Missionary Society and the Baptist Missionary Society of England, a large sum of money to be devoted entirely to the opening of new missions. In the use of this money the Baptist Missionary Society has now inaugurated an exploring expedition, with a view of opening stations in the region between the upper Congo and Lake Albert, where the Church Missionary Society is at work, thus forming a chain of mission stations directly across Africa, from the Atlantic to the Indian Ocean. A company has been formed in Brussels to construct a railway from Stanley Falls to Lake Albert, and another from Nyangwa to Lake Tanganyika. This will be a mighty stride toward the civilization and evangelization of the Dark Continent.

A Broad Missionary Platform.

A NOTABLE paragraph appears in the General Review of the year made by the Church Missionary Society of England, and we quote it here because of its evangelical fervor and the breadth of its catholicity. This society has adopted what may well be called "the policy of faith," and God is rewarding it richly as it prosecutes the great work. The paragraph which we quote has reference to the call for advance in missionary work: "Let the motive for going forward be considered. Is it the glory and honor of a society, or of a religious party, or even of a church? God forbid! It is for the glory and honor of him whom we already 'see crowned,' but who waits for the establishment of his kingdom. The one grand object of missions is that he may be exalted, and the Church Missionary Society wishes Godspeed to every mission, every society, every church that works for that object. Differences in this imperfect state there will be, and must be, — differences of gift, of administration, of operation; differences of theological expression, of ecclesiastical policy, of evangelistic method. The Church Missionary Society has its own distinctive principles — the principles of the Apostolic Age, of the English Reformation, of the Evangelical Revival; and on those principles it stands, and intends by the grace of God to stand. It maintains, and will maintain, its just independence — not independence of the church or of its constituted authorities, but the reasonable independence of a body of loyal churchmen banded together for the preaching of Christ in the world. At the same time, it declines to be turned aside, by groundless and unworthy suspicions, from its ancient practice of friendly intercourse with other societies, whether within the Church of England, or within the wider range of Protestant Christendom; and it rejoices to see, what its founders would have rejoiced to see — 'but died without the sight' — the Church of England as a body, and its episcopate in particular, fostering the missionary enterprise."

REV. WILLIS C. DEWEY, D.D.[1]

BY REV. C. F. GATES, LL.D., PRESIDENT OF EUPHRATES COLLEGE.

I REMEMBER Mr. Dewey in his college days at Beloit, when I was a student in the academy. He was monitor of the college, leader of the choir, and known to everyone as a thorough and earnest student, a conscientious Christian, and a true man.

Dr. Dewey was not one to make friends at first sight; one needed to know him long, and the longer the acquaintance, the deeper and stronger became the love for him. He was absolutely true. Everyone knew that it would be useless to place before him any proposition involving a compromise of Christian principle. He contended for what he believed to be right, and you could no more budge him from that ground than you could the deep-rooted oak tree, which he resembled. And yet, with this firm adherence to principle, he combined rare modesty and humility. He never put himself forward; on the contrary, he shrank from assuming new duties when offered to him, and sought to have them given to others whom he thought better fitted for them. But the mission knew that any task committed to him would be performed promptly and thoroughly. It was a delight to listen to his clear and full reports on questions pertaining to missionary work. He was always loyal to his associates and unfailing in his support of them, seeking for himself only some place of service where he could be useful, without regard to the honor to be gained.

When Dr. Dewey came into close relations with the people, as he did in the quarter century of his service for them, the sterling qualities of his character impressed them and won them. He first stood among them as a prophet of righteousness; then they turned to him for counsel and help, and found that his heart was full of love and tenderness. The tidings of his death will come to them as a crushing sorrow. I can hear them saying, in their bereavement, "What shall we do now?"

Dr. Dewey was a splendid teacher. He was thorough in his preparation and clear in his exposition of the subject in hand. He made it his aim to lead his scholars to think for themselves. But it was in teaching the Bible that he was at his best. He loved it and believed in it, and taught it out of the fullness of his own heart. He was often superintendent of the Sabbath school, and for years he prepared lesson papers, writing them out in the Arabic language with his own hand, and multiplying them by a copying process. This cost him much time and labor, but those were splendid lesson papers, and students and pastors and the people sought them, bound them in pamphlets, and treasured them as commentaries on the Scriptures.

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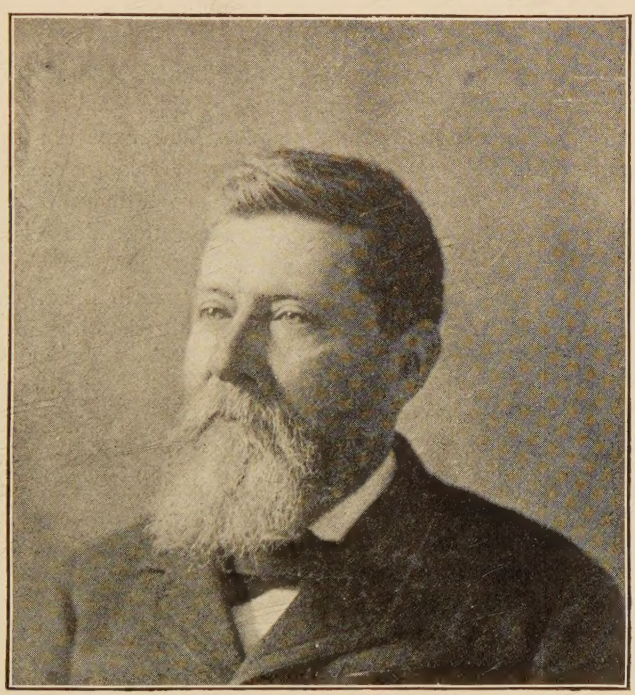
[1] WILLIS CURTIS DEWEY. Born at Canton, Ill., December 20, 1847; united with the church in 1863; graduated from Beloit College, 1873, and from Chicago Theological Seminary, 1877. Ordained at Toulon, Ill., May 29, 1877. Married Miss Seraphina Sheldon, August 28, 1876. Embarked for Turkey, September 19, 1877. After a year spent in Syria, they were located at Mardin, November 8, 1879. Dr. Dewey died, from cancer, at the Presbyterian Hospital, New York, June 15, 1902.

Dr. Dewey was a fine accountant. His beautiful handwriting, and clear and accurate statements of account, were the joy of the mission treasurers. Dr. Dewey never neglected this work, but in order to do it, and at the same time keep up with his other work in the high school, theological seminary, and mission, he would often toil at his desk far into the night. His health was injured and his spirits were depressed by excessive labor. One of the lessons of his life is that, when we send into the foreign field a man of ability and consecration, burning with zeal for his Master's service, we ought also to furnish him with such assistants and equipment that he may be free to do his best in the line of the high purpose for which he left his home and kindred.



WILLIS C. DEWEY.

It was partly a matter of temperament, and more the result of his excessive labors, that Dewey's life was at times tinged with melancholy, and he had seasons of depression of spirits, when his outlook was clouded, and the prospect seemed dark. Then he would sit down before his melodeon and play and sing the songs of Zion until the clouds broke away, the sun shone through, and his closing hymn was always one of faith and hope. He loved to gather his family about him and sing with them, and he was lovely in his home life. In his letters, also, no matter how dark the view he presented of the situation around him, he would always wind up with the assurance, "But — God reigns," and that for him meant the final triumph of truth and right.

No one loved a good joke or enjoyed humor more than he, and he was always ready with some contribution to the programs of our social gatherings.

The illness from which he died revealed itself on his return from America in 1898, and it caused him more and more discomfort and pain, until in March of the present year the physician told him that he found unmistakable signs of cancer. Nevertheless, he continued to do full work, in increasing weakness, up to the 8th of April, when he left Mardin. He said then that his work was done. He traveled ten days in "panniers," borne on a mule; then for three days he was jostled over rough roads in a wagon, and the remainder of the journey was by steamboat. The whole journey occupied fifty-one days, — days of suffering borne with such fortitude and cheerfulness, and with so much of his old-time humor and wit, that the people would not believe that he was ill. Only the one who had shared his home and heart all the years of his missionary service knew that he was daily wasting away. In their quiet moments they faced the possibilities and talked of the future with the assurance that, in any event, it would be all right.

On June 8th, while in the hospital in New York, expecting the operation which terminated his life, he wrote in his diary: "Looking possibilities in the face, I have to regret my life hitherto spent to so little purpose and profit. I have no hope but in the free, undeserved grace of the Lord Jesus Christ. I cannot doubt Him."

He asked to have a cablegram sent to Constantinople when the result of the operation should be known, and then submitted to it, knowing that he had, at best, only an even chance for life.

At the funeral, which was held at Oberlin, the hymn, "I'm a pilgrim," was sung, and it seemed to those who knew Dewey best, as if composed to voice his longings. Underneath the sorrow in my own heart, I find a quiet joy for him that he has entered into rest. Now, who will take up the burdens which he has laid down?

THE BITHYNIA HIGH SCHOOL AND BOYS' ORPHANAGE.

BY REV. ROBERT CHAMBERS, D.D., BARDEZAG.

The village of Bardezag lies about fifty miles southeast of Constantinople, having about ten thousand inhabitants, all Armenians. Its houses cover the upper course of an intermittent mountain brook, that when in flow carries fatness to the plain lying between the village and the seashore. All around us are vineyards and mulberry gardens; they pitch down the valley on one side and struggle up the other; they encroach upon our streets, and even block the way of entrance of the houses. Our main highway leads to the seashore, where it resigns its functions to three rowboats, whose earnings go to the support of the village national school. The chief products of the village are cocoons, timber, horseshoes, iron fretwork, laborers and schoolmasters.

In the early days Bardezag was chosen as a summer resort for missionaries, but it soon became the permanent missionary center of the Nicomedia field. In the midst of the mulberry gardens, on the east border of the village, stand the fine new building of the Bithynia High School for Boys, and the

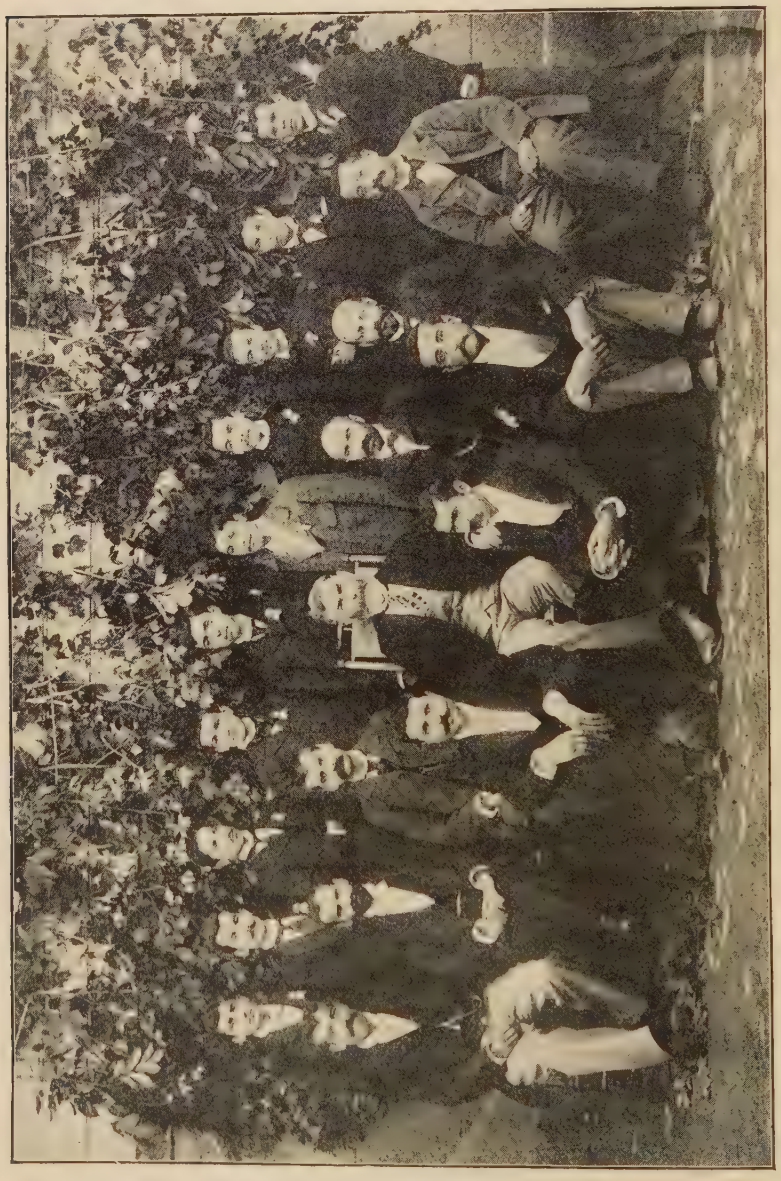
humbler structures of the Bardezag Orphanage for Boys. Standing thus apart from the village, well drained, and supplied with an abundance of water from a spring in the hill, the situation is healthful and charming. The high school building faces nearly northwest, and commands a view of the broad valley, stretching to the shore of the Gulf of Ismid, four miles away. We are often led to exclaim: "Beautiful for situation is the spot the missionaries were led to select for their institutions."

The orphanage was opened on February 12, 1897. On that day nine boys, remnants of the Constantinople massacres, came to us. They came from a world we had heard of whose lurid flames, seen at a distance, had not impressed us more than had the glow of faith and of the martyr spirit of those

THE BITHYNIA HIGH SCHOOL AND THE ORPHANAGE.

from whom they came. They were children of those who had shared our faith in the Crucified One, and who had received the baptism of blood and fire. Every one was anxious to help these children; some gave us articles of clothing, some gathered money, some sewed and knit, wedding parties took up collections for us, and drinking bouts were given up to purchase the orphans' blessing. We had the promise from a friend of support for fifty boys for one year, but the cases that appealed to us were so pressing, that we soon found ourselves with more than one hundred little wards whom the Heavenly Father had committed to our keeping. Swiss friends were the first to aid us, and they continue to be our chief supporters. Other friends in Britain, America, and elsewhere came to our aid. Native communities and individuals in this district contribute regularly to our funds; some of the

widowed mothers have recovered so far as to be able to support their children, in part. Beside the orphans, we have received a few boys whose parents could pay the modest sum of $3.35 per month for the board, lodging and other expenses, while they could not pay the prices of the dearer schools.



THE BITHYNIA HIGH SCHOOL.

Rev. Dr. Robert Chambers, with Teaching Staff, sitting. The Graduating Class of 1900 standing.

In 1898 two English ladies, Miss Newnham and Miss Jenkins, volunteered to help in the orphanage work. The latter remained a year and a half, and was then compelled to leave, while Miss Newnham is still serving gratuitously and with rare devotion, having charge of the orphanage. In the

industrial department many of the boys have received more or less training in tailoring, shoemaking, carpentry, bookbinding, the tinsmiths' and iron workers' arts, etc. The total number received has been 164, of whom eighty-four are with us still. An excellent report can be given of the eighty who have gone out.

The Bithynia High School for Boys was opened in 1879, for the training of native helpers for the missionary service. It soon became evident that a good High School, charging moderate fees, that would fit young men to take charge of village schools, or to be clerks, or prepare for professional training, was a distinct need of the region. So the plans were enlarged, and pupils flocked in, largely from the city of Constantinople. The course of study was raised, the teaching staff strengthened, and a new building, costing $7,500, was erected. The pupils were charged $70 per annum, and our income reached nearly $5,500, and our sky was filled with rosy tints. The income covers all current expenses, but leaves no margin for additional equipment such as is greatly needed.

Pupils come from every part of the Turkish empire inhabited by Armenians, from the homes of Gregorian priests, Protestant pastors, teachers, business men, artisans and farmers. There is a goodly sprinkling of widows' sons and of poor lads of promise, supported by Constantinople merchants and other benevolent persons. One Armenian merchant contributes to the support of five lads besides his own son.

The majority of the pupils are non-Protestant, but the religious tone of the school is pronounced, and every means is used to nurture the spiritual life. Hearty words of cheer and approval are frequently spoken by men of all shades of religious opinion. His Holiness, the Patriarch of the Armenian Church, bishops, and other leaders have given practical proof of the esteem in which the school is held by them by committing boys to its care. More than one thousand different lads, between the ages of eight and twenty-two, have spent from one to eight years under the care of the school. Of that number 124 have completed the course and taken diplomas. The record of these men in their various callings is full of encouragement. They are marked men, upright, active in every good cause.

The teaching staff consists of a missionary of the American Board as director, and nine Armenian gentlemen of culture and standing, three of whom have taken post-graduate courses in London or Edinborough. Two additions are to be made to the staff for the next school year, one from America, for English, and the other from Switzerland, for French. The school is governed by a director (a missionary of the American Board and appointed by the Prudential Committee and the Western Turkey Mission), assisted by a board of trustees, composed of two missionaries of the Board, three representatives of the evangelical churches of the Nicomedia field, and two graduates of the school chosen by the Alumni Association.

The property occupied by the school belongs to the American Board. No special grant-in-aid has been made by the Board during the last ten years, and its ordinary annual grant has been reduced from $1,320, which it

was in 1890, to $880, at which figure it stands now. There is a debt of $3,500 at present on the new building, which must be cleared off as soon as possible, that the school may be untrammeled in its work for the pupils. Here is an opportunity for generous people of means to aid the work of a most worthy institution.

The school has borne a noble part in the educational work, which is doing so much for the people of this country, and is showing itself worthy the sympathy and support of those who have at heart the advancement of a sorely handicapped but nobly responsive population.

COUNTRY CHAPELS IN SOUTH CHINA.

THE February number of the *Missionary Herald* contained a notice, with a photo-engraving, of the "American Self-Supporting Church" at Hong

CHURCH AT CHEUNG SHA TONG, 135 MILES SOUTHWEST OF HONG KONG.

Kong, a building which cost $15,000, the deed of which has been received by the American Board, although the Board itself had made no grant whatever for the structure. It is a remarkable fact that such a commodious building could be erected in Hong Kong through the contributions of the Chinese Christians, and their friends in America and China. Dr. Hager, under whose oversight this work was done, now sends us photographs of four country chapels in as many outstations of the mission, now belonging to the American Board, but for which the American Board has not expended so much as a penny. These four chapels, of which Dr. Hager sends us photographs, have cost about $8,000 (Mexican) and we reproduce the pictures

here, with the notes concerning each forwarded by Dr. Hager. The first one to be mentioned is the church at Cheung Sha Tong.

"Since 1892 we have had a rented shop in this market town, and have paid a yearly rental of about $7 or $8 in gold. Last year we felt that the shop must be enlarged and repaired, and so more than $300 (Mexican) were expended on the building, which gives us now a very good chapel. We have sufficient room for men and women. We still pay the yearly rental, but as we have a perpetual lease, the building practically belongs to us, and is situated in the center of a large farming community on the Hoi Ping River. We have an organized church at this place, and have had more than one hundred and twenty names on the roll since the organization of the work

CHURCH AT NAM TSUN, 90 MILES SOUTHWEST OF HONG KONG.

here. The repairs were also made without assistance from the Board, and the lease is in the Board's name."

Of the church at Nam Tsun Dr. Hager gives the following account: "This church was built in 1898, the money for which having been secured from the Chinese and friends of the Chinese in America; the total cost of the first building being some $3,500 (Mexican). During the riots of 1900 the building was razed to the ground, and this new building has now been erected at a cost of nearly $4,000 (Mexican). Below there is a large audience-room for men and for women, also a sitting-room and kitchen, for both sexes. The audience-room is only partially divided, so that one preacher can preach to both men and women. The second story is divided into sitting-rooms for men and women, a schoolroom for boys, and one for girls, and also sleeping apartments for both sexes. Men and women are strictly separated, so as to give no offense to the Chinese. This second church will

seat from two hundred to three hundred persons, and is much better than the first. The American Board holds the deed to the land and the building, and the property is regarded as belonging to the Board, though it has given nothing towards its erection."

The chapel at the village of Kam Kai Shui, in the Yan Ping district, is a very simple structure, of which Dr. Hager says: "This chapel is only a Chinese shop repaired and fixed up for a chapel. At the beginning of 1902 the money (about $50 in gold) was paid down for the shop as it stood, and a regular lease made out to the Board. The repairs cost about $70 more, so that for the sum of $120 the Board has another chapel, though the money did not come from Boston. There has not been very much time to show how the work will progress, but one who once was a member of the Chinese

CHURCH AT KAM KAI SHUI.

Y. M. C. A. in California was recently received into the church, so that we hope that this will be only a nucleus for a larger work to follow. This also gives the mission another church building in the country where they need not pay rent."

The fourth church which Dr. Hager mentions is much prettier than the one just mentioned. It is at Min Pin. The building consists of a church and schoolroom erected in 1898, costing over $1,500 in gold. Dr. Hager says: "This sum was principally collected from the Yung clan in America, though the Pilgrim Chinese Sunday school of New York gave substantial help. That Sunday school still supports the preacher, Mr. Yong Park, so that we practically have a station here which is supported outside of the funds received from the Board. A boys' school and a girls' school are now in progress at this station, though the former is only housed in the church

building. The attendance of the women at this place is as three to one when compared with the attendance of the men. The building practically also belongs to the Board, and the work here is under the charge of the missionary."

When it is remembered that it is less than twenty years since this South China Mission was established, and that for a large part of the time there has been on the ground but one ordained missionary, with never more than two, and that it has now twenty outstations, with a church membership numbering over one thousand, it will be manifest that the blessing of God has rested peculiarly upon this mission. These Chinese Christians seem to grasp quickly the truth that they who have received the gospel have something to

CHURCH AT MIN PIN, 112 MILES SOUTHWEST OF HONG KONG.

do beyond enjoying it — they must give it to others. Having heard it for themselves, they are saying, "Come," to all who are about them.

THE YALE FOREIGN MISSIONARY SOCIETY.

BY REV. HARLAN P. BEACH, EDUCATIONAL SECRETARY, STUDENT VOLUNTEER MOVEMENT.

THIS new society, to which allusion was made, though without name, in the last issue of the *Missionary Herald*, and which shortly thereafter was publicly announced at the Yale Commencement, by President Hadley, has been misunderstood by some friends of missions, including a few patrons of the American Board. A brief explanation may relieve any apprehensions

that may have been entertained, and will make evident the *raison d'être* of the Society.

Speaking negatively, it did not come into existence as a protest against existing missionary organizations, least of all the American Board. Indeed, so intimate is the historical connection between the Board and the university that from the outset its officers have been consulted by those interested in the new enterprise, and its constitution contains provisions looking toward perpetual association for the mutual advantage of each organization.

Again, it is not the product of a few inexperienced men, who feel that Yale can establish a unique society, quite superior to any existing mission. As being the youngest foreign missionary society, it certainly ought to avail itself of all the light derivable from the extended experience of hundreds of missionary societies, in a multitude of fields; but like every other organization of similar character, it is very human, and cannot hope to establish its work without some mistakes.

The Society came into existence after more than a year of careful consideration of the situation at Yale University and of the needs of mission lands. Among the large universities Yale has stood in the very front rank in every line of aggressive Christian effort, both in the institution itself and in New Haven. It has also sent forth into the non-Christian world many exceedingly strong missionaries; but in this direction its influence has not been commensurate with its ability, nor with what has been accomplished by its graduates in our own land. It was felt that the establishment of a foreign missionary society would so emphasize and dignify missions in the life of the university, that its graduates would always consider the missions of their several denominations as worthy of their cordial support. Indirectly, too, it might lead to the betterment of the nations. Having become interested in mission lands through its representatives, it is more than probable that its graduates, many of whom travel around the world, would thoroughly inform themselves concerning all missions, thus furnishing lay testimony to their value that should aid in the missionary propaganda. Some of them might even be led to enter these fields in various callings, and be auxiliaries of great importance to the cause.

The independent position of the Society was forced upon the founders of the enterprise for the twofold reason that only thus would it be possible to arouse sufficient enthusiasm to accomplish a large result, and because any alliance with a denominational board would weaken and finally destroy the sense of financial responsibility for the enterprise. Moreover, public opinion in colleges differs materially from that in the Church, and is reached and affected in a way so different that efficiency would be lost if its representatives went out under one of the existing boards.

The Society was for similar reasons forced to be interdenominational. Strong candidates are not confined to a single denomination, nor would men of various denominations be likely to cordially support the missionaries of any one denomination. A further advantage arising from its interdenominational character comes from the possibility of furnishing another object lesson

of actual Christian unity, thus removing an objection, ill-founded but insistent, to denominational boards. The movement toward unity in the Philippines and in Japan would be strengthened by this necessity of the Yale situation. Incidentally, also, it removes an objection that a given board might make, that its best candidates are being drawn off by this mission. A possible average of one new man in two years after the enterprise is started, and these men coming from different denominations, could not deplete the ranks of any one board. On the contrary, the quickened interest in missions engendered by the Society will have the inevitable tendency to increase the number of candidates at Yale for every board, and this has been one of the strongest reasons for establishing the organization.

The first field chosen is China, largely because of its intrinsic importance among the non-Christian nations, and also for the reason that our new relation to the East through the Philippine occupation, places upon American students special responsibility for China's evangelization. Its first station will be in North China, in all probability.

The program of the Society is very simple. It proposes to send out its first instalment of missionaries this fall to Peking, where the American Board has most kindly undertaken to build them suitable accommodations, though of course at the expense of the new mission. When the first missionaries have advanced far enough in the language to make it wise, the writer expects to join them for two or three years, in a new station or stations, to be decided upon after carefully studying the field.

Though it is a university mission, it will carry on the broad work of missions, much as does the American Board. It is possible that in years to come it will make something of a specialty of Christian education, and if the right man emerges, it may at an earlier date set him apart to do *literati* work in the same evangelical and wise way contemplated by the National Committee of the Young Men's Christian Associations of China.

It will thus be seen that the new Society is not chimerical, nor is it large. It is simply an earnest attempt to enlist, in a wise way, Yale men and Yale money in order to awaken in one of America's strongest universities a deep interest in a needy empire, and to aid to as large an extent as possible in bringing Sinim to its Lord. We bespeak the earnest prayers of all friends of missions in its behalf.

TAKING ONE'S JOURNEY INTO SPAIN.

BY REV. FRANCIS E. CLARK, D.D.

As I have just spent several days in Spain, I rejoice to bear my testimony to the efficiency of the mission of the American Board in Spain, under the devoted leadership of Mr. and Mrs. W. H. Gulick. The Spanish National Christian Endeavor Convention was held in Madrid, the capital, in June, and not in any one of the cities where the American Board churches are established; yet most of the pastors of these churches were in attendance upon it, and took a prominent part in the exercises, and I had an unusual opportunity

to gauge their power and spirit. Never, in any mission field, have I seen pastors better fitted for their work, intellectually and spiritually. In fact, they would compare very favorably, in every way, with the pastors of the home churches.

The Spaniards are naturally an eloquent race, and such preachers as Rev. Henrique de Tienda, the president of the Christian Endeavor Union; Rev. Carlos Aranjo, the secretary; Rev. Miguel Barroso, and others, would honor any pulpit. The best of it is, that their spiritual earnestness is fully equal to their intellectual gifts. The convention was in every way a marked success; the doors of the four Protestant churches of Madrid were thrown open to it; the audiences were large and enthusiastic, and the promise for the still larger and more rapid growth and usefulness of the Christian Endeavor Society in Spain was unmistakable.

I had the pleasure, also, of examining the new site for the International Institute for Girls. I cannot see how a better location could have been chosen. The grounds are ample and conveniently located, in the best part of the city of Madrid. They were obtained at a very reasonable price, and are sure to increase in value. A spacious house, already on the grounds, cost but little, and can be utilized in connection with the new school buildings. Evidently this famous institute is about to enter upon a new era of prosperity and power.

Better than all, it is distinctly and uncompromisingly a Christian school. Mrs. Alice Gordon Gulick, its founder and head, is not ashamed to be known as a Christian missionary, and her highest aim is to have the spiritual development of the girls keep pace with their intellectual growth. In this she has admirably succeeded, and while her graduates, as is well known, have carried off the highest honors in the university examinations, a feat never before accomplished or even attempted by a woman in Spain, they have also, almost without exception, engaged in evangelistic work after graduation, and have become powerful for good in their own communities. Such a school is worthy of the largest confidence and support of the Christian public.

It only remains to be said that, in spite of the late "unpleasantness" between Spain and America, the feeling towards American Christians seems to be most hearty and even affectionate. Never, surely, did one receive a kinder welcome or "send-off," than was accorded to the writer, and he left Madrid feeling most hopeful for the intellectual and spiritual regenerating of this ancient land.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

THE MARSHALL ISLANDS.

DR. RIFE, of Kusaie, made the tour of the Marshall Islands on the *Carrie and Annie*, having on board Miss Hoppin, two couples, five girls and four boys. His report of his visit at several

islands is long but exceedingly interesting, and we give here nearly the complete account: —

"Leaving Kusaie, in six days we were at Namerik. A good passage, considering the fact that we had no power. We received twelve persons into church fellowship, and married five couples. Found the work in a fairly good condition here, but in need of an ordained man. They have been without such a man for a number of years, and on their urging Bil, who was with us, to stay, he consented. You may remember that we took Bil to Kusaie the last tour before we went to America, so that he might assist Miss Olin in our absence. I had another place in mind for Bil, but was glad that the people could be thus easily supplied. The people were on a strike. You may think such a statement strange, but such is the fact. The trading company reduced the wages for day labor; the people said they would not work for the amount specified; and then the company reduced the price of copra. Whereupon the people said they would not cut their cocoanuts into copra, and so the matter stood at our visit. About fifty of the able-bodied men had been taken away, some to Jaluit, and some to Ponape. They were away about six months, had been laboring, and were returned shortly before we came. They had been away during the time when their food was ripe on the trees, and it was not taken care of because of the lack of workers. On this account there was a scarcity of food, but their new crop was coming on, and that condition would soon be over. We spent a Sabbath at Ebon. The wife of Lailero, the teacher here, had died during the year. Dr. Pease having requested that I send some one to him to assist with his translation of the Old Testament, I thought that Lailero would be a suitable man, and being now alone, there would be but one to brave the cold and long trip to San Francisco. We accordingly took him on board, and left Lejurloñ in charge until we could send another man. We later left Lanieñ at a neighboring island to be taken there to have charge of the work. Ebon is our oldest and one of the most important stations, and we now have it in the hands of one of our ablest men.

JALUIT.

"We reach Jaluit, our next island, on Wednesday, November 27, and get inside and anchor at Imroj a short time before dark. This is the islet on which our mission station is located, but as we had not yet been to the German station, we were under quarantine and could not allow the teachers to come on board. Jeremaia, however, came alongside in a canoe, and we learned that they were all well. The next day was Thanksgiving Day. We went with the ship to Jebwar, the residence of the German governor. He had several complaints to make concerning some of the teachers and others, and I afterward found some of them to be without any foundation. He seems to be influenced more by the evidence of a single white man (and they are all traders) than by the evidence of several natives, even though they may be good Christians. We find it a hard matter to preach that 'every soul be subject to the higher powers.'

"We found the work at Jaluit in good condition. Jeremaia had married again, his wife having died about three years ago, and some busy bodies had started stories about him, but I am convinced that he is blameless. The school here is in the hands of Mr. Carl Heine, a young man who had been trading for some years on the island of Namerik. He has been converted, is married to a native wife, and I think will be a great help to our work. I have had him under observation ever since coming to the islands. The Catholics are putting forth strong efforts at Jaluit, and will begin operations in the other islands of

the group as soon as the way opens, and I think it is well that we can have some one on the field who understands them better than the natives. They are putting up a large building at Jaluit, and will be reinforced by several 'sisters' as soon as this is finished. They have a school of perhaps twenty children, mostly half-whites.

"Our next island was Milli. We hastened to the larger lagoons in the eastern group, on account of the lateness of the season, but even then had a very hard time. It was not advisable to enter the lagoon at this place, and so we made a landing from the outside. We were compelled to sleep on shore, bitten by mosquitoes, and suffering other inconveniences that people in the homeland know nothing about. At each of the islands visited we have services, usually two, one for the general public, and one for women, conducted this year by Miss Hoppin. Then I get the statistics, settle the book account with the teacher, and sell many books myself, answer a great many questions of church discipline, and often have a great number of sick people to prescribe for. So if these duties are not mentioned, you will know that they are the regular routine at each place. After our work was done on shore, we walked about two miles to where we expected to find the ship, take the teachers on board, and have them attend to their trading. When we arrived at the place the ship was nowhere in sight, having been carried away about twenty miles during the night. We were compelled to wait until nearly noon before she arrived. The teachers were finally paid, and we were off for Mejuro."

LIVING WITH THE NATIVES.

"We arrive at Mejuro, Friday afternoon, December 6. We have teachers at two stations in this lagoon, and go to the islet of Telap first. On Saturday we finish our business, and as the ship is delayed for repairs, I take passage for the other end of the lagoon in a boat with one of the chiefs. The station is twenty-five miles away, and that is the last we see of the ship until Wednesday. At a time like this I most sincerely wish we could have with us some of the Christians in the home land who live in luxury and think that making a tour of these islands is a pleasure excursion. I am quite sure that instead of being constantly hampered for lack of sufficient means to carry on the work of the Board, there would be an abundance. The intimate association with the natives is very agreeable, but to live as they do for four or five days, eating the same food and sleeping on the ground, becomes monotonous, to say the least. The floors of their houses are covered with coral gravel about the size of a hickory nut, and this is covered with a matting of about the thickness of the Chinese straw matting. For sleeping, you are given another mat of about the same thickness, with perhaps a round stick about four inches in diameter for a pillow. When you get up in the morning, you not only know where every bone in your body is, but you are quite likely to know where each individual piece of gravel was. Remember, I am not complaining, I am simply telling what it is to be a missionary. One of the officers of the ship came down and slept near me the last night, and when I asked him whether he had had a good sleep, he replied that he had about 150 sleeps, and he is a man who has had considerable experience in roughing it.

"I very distinctly remember the statement by my predecessor that he thought that when we once had a good foothold on the island of Mejuro we would hold the key to the Radacks, and I think he was right. We have there today 735 church members, and the work is comparatively new. True, it is the most populous of the Marshall Islands, but it was also one of the hardest islands to

work. The work will be carried on here this year by three young men, under the supervision of Lejilarik, one of our most faithful teachers. Leiberik, the Christian chief who had been teaching here for a number of years, was taken to the island of Wojje.

"Our next island was Arno, and although the weather had moderated by this time, I could not persuade the captain to enter the lagoon. We first went to the west end. Lejoklur has been holding the fort here, and seems to have done it well. It was at this station that the chief, David, or Tauwit, as the natives would say it, was transformed in a few years from a very loathsome tobacco-using polygamist pagan, to an exemplary Christian. And now his old blind mother is also a member of the church. I think I wrote you some time ago of the death of David, and the present ruler is not friendly to our work. At the other end of the island where Larrijip is stationed, is the home of the high chief of the whole island, and he is now a Christian. It is not many years since the teacher located here complained that the chief would gather to himself a white man or two and certain of the baser natives, and make the night hideous with their drunkenness. This island is the second in the group in population, and on the whole the work is promising.

"Aur was the next island visited, and it is not very populous. As there is no ordained man there, we held a communion service, and received thirteen into church fellowship. The chiefs on the next island are the rulers of this, and several other neighboring islands. They had planned to have the people from all of them come to Malwonlap to spend Christmas. It lacked but a week of the time, and so the teacher, Sam and his family went over with us. Just a few minutes before we anchored at Malwonlap, the schooner of the chief came to anchor, having been over to Ailuk and Wotje. The people of Ailuk did not come, because some of them were not very well, but Lanieñ and about forty-five of his flock were on board. It was night, but Lanieñ came over to the *Carrie and Annie*, and we spent several hours visiting. The next night we took an opportunity to witness what is called by the natives, 'left,' an exercise which started from harmless marches, but has assumed such proportions that it is absolutely wrong. It is much like their former heathen dances, and should be discouraged on this account. There are but a few of the islands where they had not prepared this play for last Christmas, and many of the teachers had heard us denounce it before. This shows how important it is to have a thorough supervision of the work. And to do this it is necessary to spend considerable time at each island, in order to learn whether any irregularities exist.

"At Ailuk we found a nice little church started. And although Tomas had been here only two years, he reported a membership of seventy-five. Of course these people have not such a great deal of light, but are trying to live up to what they have. I forgot to mention that we took Lanieñ with us from Malwonlap. We were prepared to leave him at Likieb. This island is owned by a man who was for a number of years a trader, and the heirs of another man who died recently. They have a number of people employed to care for their cocoanut plantations, and they had asked to have a teacher. But now we are informed by one of the owners that he has made an arrangement with the Roman Catholics to send a priest and lay brother to conduct a school for them. This is not at all in accordance with the wishes of the residents of the island, but we can not land a teacher without the consent of the owners. We lost five days here on account of repairs to the vessel. Were here over Sab-

bath, and held services with the people on the veranda of one of the owners.

"Roñelap is another new island. We made arrangements to have a teacher carried there by one of the chiefs before we went to the homeland. The teacher thinks that there are not more than sixty inhabitants, (but I am somewhat doubtful of his estimate,) and reports twenty members in his church. I have a boy with me now from that island, as also from two other small islands, Wotto and Wotje, and hope to train them for work amongst their own people; and in this way think that it will not be necessary to visit these islands every year. I sent word to another small island, asking a teacher, that if they would have a suitable young man awaiting us at one of the islands next year, I would take him to Kusaie and train him, and then he could be their teacher.

"We visited Wotto, Ujae, and Lae in the order named. At Lae the vessel did not get into the passage until the third attempt, and was almost on the rocks at one time. At each of these islands the teachers are not ordained men, and so we held communion services, and baptized, and married applicants. At Kwojelein we have two teachers, Matu and Lejeto. Matu is ordained, and it is the plan to have him visit as many of the neighboring islands as possible, to help them as he is able. There is a small island called Lip, about thirty miles from Kwojelein. Matu has visited it several times, and reports a membership of nineteen persons there. I should like to visit the place myself if the occasion offers.

"Lejura, the only boy in our school who was ready to be stationed this year, had preceded us to Namo by one of the chief's schooners. Nierik, the teacher in charge, had been at this island since the work was begun, more than ten years ago, with the exception of one year. He wished to have a rest, and so we left him at Ailiñlaplap, to go to his home at Ebon with one of the chiefs. I spoke of Lejura as a boy. He is one of the first boys who went to Kusaie with us, and must be about twenty-two or twenty-three years old. He is one of the best boys we ever had with us, and was a great help to Mrs. Rife in the kitchen. His wife is a good steady-going girl, and a native of Namo. We expect good faithful work from them."

NAURU, OR PLEASANT ISLAND.

This island which is counted as one of the Marshall group, though 400 miles distant from the other islands, is the special field of the Hawaiian Board, which supports Rev. Mr. De la Porte and his wife, who were landed in November, 1899. Of this island Dr. Rife writes: —

"At Nauru we saw a very great change. Two years ago we landed Rev. and Mrs. De la porte, and their helpers, William Harris and his wife Kenia. Among the 1,500 people at that time, I am sure there could not have been found fifteen suits of clothes. When there two days ago, I spoke through an interpreter to about 600 people, and I do not think there were more than twenty, of the entire number, who were not clothed. And this in spite of the fact that the German officials very strongly urge that the people do not wear clothes. One of the first things which the gospel does, is to create a desire in people not to be like animals. They have a membership of twenty-one, and a much larger number of those who are waiting to enter the church. Their two schools are attended by about 250 persons. The price of cloth, by the way, is about fifty cents per yard for an inferior kind of calico.

"On the whole, the work has a better showing than I feared it would have. But one teacher, Jeremaia 2d, has fallen, and he is the first one for several years. The number of church members in the Marshall Islands and at Kusaie will not

fall far short of 3,500, and the number in school at most of the islands is fairly large. There is, however, a shortage in the contributions. Some of the islands have made an increase, but many of them, for some reason or other, have fallen below. This will necessitate a grant from the Board to help pay the teachers."

FROM PONAPE.

MR. GRAY, under date of April 2, writes that the work at Oua, Ponape, is taking shape slowly: —

"We have five houses practically completed. The government carpenters built two; Luellen and I built the house we are now living in, which is to be our kitchen, storeroom, and workshop when our dwelling-house is built. We also have a banana and wood house combined, and a boat and ware house combined.

"On March 8 I left Ponape for a trip to Pingelap, Mokil, and Kusaie on the *Queen of the Isles*, now named *Diana*. The governor was visiting the islands at the same time. Henry Nanpei was with me. The work at Pingelap was found to be in bad condition. I brought to Ponape Thomas, their former teacher, whom the king had put out of the work, even going so far as to fine people for having Thomas perform their marriage ceremonies, and arrested them for going to the place where Thomas was holding meetings. I left David, the king's choice, in charge of the work, as I knew of no one better. He is an old, incapable man.

"My time at Pingelap was very short. It took the governor a long time to count the people and get his work done before I could begin. There are, on Pingelap, 890 people: in the day school, 284; helpers in the day school, 12; in the Sunday school are 378 pupils; teachers, 27; and they have 12 deacons in the church. I married ten couples here at one time in the dark. Each of the boys seemed to know which of the girls was his choice. Their contribution amounted to 69.59 marks. I was sorry not to be able to spend a few days, rather than only a few hours, in helping them.

"At Mokil the work is far more encouraging. We spent two full days there. The length of our stay was determined by the time required to load the cobra. Leben is their minister. He is a young and capable man. They have two deacons; hold communion service three times a year. There are 206 people on Mokil, and all go to Sunday school. They have 19 Sunday school teachers. There are 48 Christians; 52 attend day school. I baptized 23 babies at Mokil. The governor and Mr. Lessner, the head trader at Ponape for the Jaluit Gesellschaft, attended. All the people were present. Even the men whom the traders hired to sack cobra left their work to go to church, as we afterward learned. In the evening we held communion service. I brought two Mokil and two Pingelap boys with me for the school; also four Pingelap men to work."

Mexican Mission.

THE OPENING AT DOLORES.

MR. OLDS, of Parral, reports a remarkable change of feeling in the town of Dolores, to which Señor Balderas has now gone to act as pastor: —

"He went to Dolores rather unwillingly, but once there, began earnest work, which resulted in stirring the town to its foundations. All opposition to the Protestants seemed to be overcome. The fanatics, almost without exception, began coming to the meetings. The leading men came to Balderas and asked him to open a boys' school, promising to pay him at least thirty dollars a month, besides his house. A former

president of the town, who had used his authority to harass the Protestants in various ways, as, for example, by sending for the leading men among them to act as special police on Sunday, calling them out of their morning service for the purpose, subscribed, with others, a sum of money to help pay Balderas's expenses in moving over there. Another young man, who had several times threatened the Protestants with violence, and one Sunday, armed with a heavy whip, had gone to Don Placido's house, determined to find and horsewhip the preacher, and who was only kept from carrying out his purpose with the greatest of difficulty, — this young man was so much moved by the gospel and so remorseful for what he had done in the past that he offered himself to Don Isabel as his *mozo* for the trip to Parral, and came with him the six days' journey, serving him faithfully, and doing everything in his power to make the trip easy. The principal merchant of the place gave five dollars towards his expenses, and so on. Other cases might be mentioned, showing what a change has come over the community.

"The opportunity seemed so good, though entirely unexpected, that we did not hesitate in approving of Balderas's going. The party left here last week, and will probably get through by the close of this week. He will open the boys' school, which they wish, and will have forty or fifty boys; quite a contrast to the school of half a dozen pupils which Balderas had there two years ago. Then the majority of the people would have nothing to do with the school or the teacher. Of course he will hold services on Sunday and strive to build up the little church. In a material sense, too, he hopes to be able to build a church. A lot had been donated and some lumber given two years ago."

West Central African Mission.

PROSPEROUS SCHOOLS.

MR. CURRIE writes from Chisamba: —

"I spent a week, since my last letter, at Ciyuka. It was very wet weather. Many were in need of, and received, medical help. Some were anxious for advice on several points. A few needed rebuke, and one we will be forced to drop from church membership, for immoral conduct, the first case of the kind since the church was organized.

"My visit to the schools was very encouraging. There were present at Ciyuka, 117; at Matenda, 76; at Sanders, 81. Six of the males at Ciyuka were receiving blackboard or first lessons. All the rest were reading, and some of them as well as the best at this station. The women were largely kept away by their field work and the wet weather, and so as a rule they have not made as good progress as the men, yet some of them read very well indeed. Three young women had charge of the kindergarten with nineteen little tots, and managed it very nicely. I was delighted with their motion songs.

"The chief of Ciyuka and a number of the young people from that place are here today and while I am writing this they are meeting with the rest of the church members."

Western Turkey Mission.

A GREEK ORDAINED.

UNDER date of May 5, Mr. Fowle writes the following cheering letter from Cesarea: —

"May 3d and 4th will be days long to be remembered in the calendar of Cesarea station. As you are aware, a large percentage of several of our con-

gregations is Greek, and our two Greek helpers are among the most efficient and useful men in our field. One of them is the skillful superintendent and practical head of our Talas Boys' School; the other, his elder brother, has been preacher at Zinjirdere for over twenty years. Although without a regular theological education, his knowledge of the Bible, his skill and earnestness in spiritual work, his clear-headed, large-hearted unselfishness in temporal things, have made him a man loved and trusted in an unusual degree, not only among his own people, but by all his neighbors of the old Greek church.

"For a year or more he has been working as an evangelist, with Urgub as his headquarters. There are many Greeks in that region, and the work is very hopeful. For many years we have looked forward to the time when this brother should be ordained, and thus be able to administer the ordinances in his touring. By vote of the Central Union at its last meeting, the matter of his ordination was referred to the station council, and on the afternoon of May 3d an ecclesiastical council, consisting of three lay delegates, three preachers, two pastors, and three missionaries met for the purpose. At least two full hours were given to the examination, and it was a surprise to us that so many teachers, pupils, members of the congregation, and outsiders were such eager listeners to all the proceedings. Even a Greek priest and two acolytes listened intently for an hour, and expressed themselves as both surprised and delighted at the matter and manner of the examination.

"At the close of the session it was voted to proceed with the ordination, and to hold the services on Sunday P.M., at Zinjirdere, two miles south of Talas. That village is about five thousand feet above sea level. Capped with fleecy clouds, and towering still 8,000 feet above us was grand old Argæus, with its eternal snows.

"On foot and on horseback, by carriage and by donkeys, brethren and sisters from Talas and from Cesarea flocked to the unusual ceremony, until we wondered what we could do with so many. A single row of seats against the walls accommodated about one hundred people, while all the floor was covered with carpets; the people sat down like college boys on a campus. When the place seemed *full*, the men on the right of the pulpit were asked to rise, to come forward two or three steps, and then to sit down. This gave room for from twenty to thirty more men. A similar request to the women and girls on the left made room for as many more on that side. I never saw such a large audience, so *seated*, sit so quietly and listen so intently while the Cesarea pastor preached the sermon. Dr. Farnsworth offered the ordaining prayer, and the Talas pastor gave the charge to the candidate. It was all as impressive as it was simple.

"When our new brother, Rev. Stefanos Sirinides, took the cup at the Lord's Supper, which followed immediately, he said that the value of an ancient coin did not depend on the kind or the amount of metal it contained: it depended on its *stamp*, its *inscription;* this cup, in and of itself, is of little worth; it is the impress of the Master's love and sacrifice that makes it so precious, so helpful. May the Lord add his blessing and make this consecration of the first Greek evangelist in our field as fruitful in spiritual results as that of the Stephen (Stefanos) of old.

"April 27th, the Armenian and Greek Easter, was spent by Mrs. Fowle and myself at Moonjoosoon. We had a most delightful visit. Although without pastor or preacher for more than a year, the Moonjoosoon church has not only held its own but I never have seen them more earnest and active. Three women were received to the church; six children were baptized, and a praise meeting, held in the evening, rounded out

one of the pleasantest Sabbaths I have spent in Turkey. They hope to secure a student from the Marsovan Seminary for the summer months, with the expectation that he may settle with them when he completes his course next spring.

"I am glad to report that our Talas Boys' School (academy) is continuing successfully with its eighty pupils. The teachers 'pull together' in a remarkable degree, and the boys are developing in self-control and manliness as well as in scholarship in a degree that gives us hope for the future."

Foochow Mission.

SHAO-WU — WITH THE OFFICIALS.

THE work of rebuilding at this station has demanded the attention of missionaries to an unusual degree. Dr. Bliss reports that in medical work there have been great opportunities, and that patients have come in greater numbers than ever. A large proportion of the diseases have been of such a nature that these patients could obtain relief nowhere else, yet he is obliged to say, "There are so many things to be done, and so few to do them that nothing can be done well." There is most urgent need of two new missionary families at Shao-wu.

Mr. Hinman refers to the same needs, saying that he is not able to give as much time to the theological students as he could wish. He writes, May 6: —

"I have already had a number of very interesting and, I hope, helpful talks with the officials here, an opportunity which is quite a good deal restricted with the Foochow missionaries, since the officials speak only Mandarin. The prefect here has manifested great interest in western education and science, and has asked my judgment on plans for improving the condition of the people. I wish I knew better how to advise him. One always feels as though his education were deficient when he meets the innumerable contingencies of experience in China. It was difficult for me to say, off-hand, whether Chinese tea-oil, made from the 'tea-tree,' not the tea-plant, would prove an acceptable substitute for foreign machine oil, or whether hemp-growing would be suitable to this soil and climate.

"The prefect has invited me to come to see him often and talk over such matters. The last time he came to see me he was returning from a night service of worship at an idol temple, so he has not accepted western religious ideas yet, but I hope he may get an impression favorable to foreigners which will incline him to think of their religion. Two things deter the officials from more open sympathy with Christianity: one, that idol worship is with them an official function, certain sacrifices being regularly prescribed, and special ones enjoined in case of famine or drouth; and, second, that the social and humanitarian aspects of Christianity have not been brought to their notice with sufficient directness. I have heard it said, and I think with some truth, that the officials at Foochow would gladly have welcomed more practical help from the missionaries in making the city cleaner, healthier, and happier. For example, I learned that an official had anxiously desired some help in surveying and mapping the excavation of some irrigation canals, but he did not dare ask the missionaries, because they had never proffered any suggestions which would invite such a consultation, and when he did find a Chinese who claimed to have studied western mathematics, and to know all about surveying, that helper turned out a fraud and had been expelled from Foochow College after a year or two of study."

North China Mission.

REBUILDING — LIN CHING.

At present the attention of the missionaries is largely absorbed in the work of rebuilding. This work can be done only in summer and autumn, and inasmuch as it involves, in most cases, a change of site as well as of the structures, the time of the men of the mission is fully occupied. It is the part of wisdom in thus starting afresh to keep in mind not solely the immediate needs but the necessities of the future. At Peking five new dwellings are arranged for, besides chapels, school buildings, etc. At Tung-cho, aside from one college building and dormitories, four houses are under way, with the expectation that they will be completed by autumn. The mission is greatly aided in perfecting its plans by the generous assistance of Mr. Gordon, a professional architect connected with the Presbyterian Mission, whose counsel has been most valuable. In the outstations also the work of rebuilding is going forward successfully.

Mr. Chapin writes from his old station, Lin Ching, under date of April 14: —

"At present I am trying to gather up some of the fragments to revive the faith of the Christians, which has been so severely tried in the last two years, open the chapels, and repair the house. The mob made a clean sweep of the other compounds, and carried off the doors and windows of the old place. By the expenditure of a few hundred dollars, the latter can be put in order so two families can live here — at least temporarily.

"The opening of the chapel has had a good effect. The audiences are better than two years ago, and as might be expected, there are a few inquirers. Probably the examinations in western learning last month have had something to do with this interest. Several men have stated their desire to study western books, and we probably shall establish a school to meet this demand. Unless it is accompanied by considerable instruction in Christianity, the school will be self-supporting, or nearly so.

"I cannot learn that any one here recanted. Time and persistent inquiry are required to make sure on this point, but at the very worst, those who recanted could not have been more than two or three."

CHANGES AT LIN CHING.

At a later date, May 16, Mr. Chapin reports from Pang-Chuang a recent visit of three weeks at his old station of Lin Ching: —

"There are some notable changes in the attitude of the people, indicating a feeling of interest, mingled with some degree of shame. We have opened the outside chapel, and two helpers have been daily addressing audiences for the last month, which have continued to grow in size and have shown much interest. On the part of the officials there continues to be the same anxiety lest the foreigner by some means meet with accident, so that, when traveling, they compel us to accept a guard, if possible.

"Last Sabbath we held our usual large meeting for all the church members. The attendance was good, though not as large as in previous years. Twelve were baptized after examinations, showing better knowledge than that usually possessed by candidates for baptism. Thirteen were also received on probation.

LOCAL DISTURBANCES.

"The above figures speak for themselves, but they do not say all. To the west of Lin Ching, some thirty-five or forty miles, there has been an uprising due to the attempt by the government to collect a tax with which to pay the foreign indemnity. In consequence, thousands of troops have been sent to suppress the uprising. At last accounts they had not succeeded. A French

priest passing through the district only a few weeks ago was killed. One of our church members, a very inoffensive man, has been ordered by his villagers from his home, with orders never to return. A Roman Catholic Christian in Ph'ih P'ing county, where Pang-Chuang has some members, was looted of his property; the man (an ex-boxer) was arrested, and released. Near us, in Hsia Chin county, we have one village where our Christian families cannot return to their homes, the Boxers still carrying their arms, and refusing to allow said Christians to sell their land (as they would gladly do). Straws show which way the wind blows. To the southwest of Lin Ching is quite a district where the traveler may feel certain he is to be robbed, whether he has much or little. In that region kidnapping of the very old and the very young is a regular business.

"I have mentioned these items in order to show that while there is much which is hopeful in the reopening of stations, there is much uncertainty as to what may be advisable to do under certain conditions. I am thinking now of moving my family to Lin Ching in the fall; but if similar disturbances threaten then as they do now, I hardly believe it will be prudent. The fact is, the convulsion two years ago, by relaxing all respect for law and order, making it possible for men to suddenly grow rich without labor, and to obtain money by robbery without fear of punishment has disintegrated society. Moreover, one of the chief causes of the uprising has not been removed, but rather has exasperated men who know the facts. I refer to the Roman Catholics. In one of our outstations, several of our Christians, honest farmers, are completely deceived, and will probably go over to that sect. Their reason is because of the disproportion between the amounts received by the Catholics and the Protestants. We told the Christians to put in only just claims, and saw that this was done. There was a cut down of sixty-five per cent. The Catholics put in claims which, after the same cut down, left them better off than they were before their property was looted."

NOTES FROM THE WIDE FIELD.

The English Church Missionary Society. — The Annual Review of this Society abounds in incidents of great interest. The total receipt of the Society amounted to $1,635,000, exceeding the receipts of the previous year by $67,500, and larger than the regular receipts of any previous year. Nevertheless the deficit, with that which had previously accrued, amounts to $138,000. The number added to the missionary staff the past year is 70, making the present number of missionaries 942, or adding 365 wives, the total is 1,305. Of this number 64 are qualified physicians, of whom 14 are women. The medical missionary auxiliary of the Church Missionary Society now raises about $80,000 annually for its growing medical work. The report of the adult converts of the year is not complete, but there are indications that the number will exceed 11,000. Uganda stands first with 4,067 adult baptisms. The two English bishops connected with the Church Missionary Society have witnessed within ten years extraordinary results in the districts over which they preside. During this period Bishop Tucker, in Uganda, has confirmed 7,580, and Bishop Hodges, in Travancore, almost exactly the same number, 7,461.

AFRICA.

King Khama. — It is not many years since the Christian chieftain Khama removed his residence to Phalapye for the sufficient reason that he wished his

people to be out of the way of the temptations to drink which surrounded them at their old capital. He is to remove again, but for what reason we are not as yet informed. His new station is to be Serone, about forty miles northwest of Phalapye. Wherever he goes, we may be assured there he will rule in wisdom and righteousness.

MADAGASCAR.

There is still progress in Christian work under the London Missionary Society. One of its missionaries reports one of the largest and most interesting services he had ever held. The gifts of the people were brought in such great variety that it is said the church itself looked more like a "clothes mart and fruit garden combined than a place of worship." While gifts of fruit and clothing were within the church, other offerings, such as sheep, poultry, etc., were kept outside. There is great unity among the Christians, and at one service three Protestant missions were represented. In the French Mission, also the Malagasy Christians have rejoiced the hearts of their missionaries by their sympathy and practical help in financial straits. The necessity of cutting off some part of the work was weighing them down when the Malagasy comprehended the situation, and, "not contenting themselves with words, nor sitting down by the roadside to utter useless lamentations," they rose to the occasion. In two districts nearly four thousand francs were contributed, and, if the same amount in proportion should be secured in all the districts, the need will be supplied. The self-sacrifice, the gratitude, the gladness with which the Christians have done this has been a moving sight.

MISCELLANY.

BIBLIOGRAPHICAL.

The Trend of the Centuries, or The Historical Unfolding of the Divine Purpose. By the Rev. Andrew W. Archibald, D.D., author of *The Bible Verified.* Boston: The Pilgrim Press. Chicago.

The "Trend of the Centuries" is a study of the historic events that culminated in the inauguration of Christianity and of the great movements that have aided or accompanied the historic expansion of the Kingdom of Jesus Christ. The work begins with Messianic prophecy, covers the unfolding of the divine plan in ancient history, both sacred and profane, the beginning of the Christian era, the Roman period, the crusades, the reformation, the pilgrims, and the subsequent revivals, closing with "The Triumphant Nineteenth Century" — all included in twenty chapters. The author writes with the accepted premise that God is in his world and that he makes the wrath of man to praise him, as the divine will is wrought out in history. It is an inspiring experience to cease for a moment our examination of the countless eddies and counter-currents that mark the shores of our limited horizon, and rise to the heights with Dr. Archibald, and there get a broad view of the enlarging kingdom.

Mosaics from India: Talks about India, Its Peoples, Religions, and Customs. By Margaret B. Denning. F. H. Revell Co., New York. 1902. Pp. 296. Price $1.25 net.

This volume of about 300 pages contains more general information about India, its people, and the Christian work carried on among them, than any other book of its size which we now recall. Moreover, these facts are told in an interesting manner and with a wealth of illustration. India's story of deepest suffering must be told by a woman, because it is largely hidden from the eyes of men. The author of this work is a woman, who as a missionary had excep-

tional opportunity to observe, and who has the peculiar faculty of making her readers vividly see what she has seen and studied. The inner and secret life of the women of India, in child widowhood as well as the restricted yet freer life of the mother of sons, is revealed with a directness and discriminating delicacy that is most impressive and convincing, showing us that we, as Christians, owe a mighty debt to India's crushed and imprisoned womanhood. The caste question is given properly a place, conveying a fair idea of the difficulties and complexity of this, the greatest social problem in the world.

The title "Mosaics" well represents the character of the book. It is, indeed, made up of many disconnected parts, but no chapter could well be omitted, and the whole taken together constitutes a work that gives to the careful reader a fair view of the situation in that country as related to the work of Christian missions, including government, history and customs, scenery, religions, and statistics.

The Cross of Christ in Bolo-Land. By the Rev. John Marvin Dean, formerly an Army Secretary of the International Committee of Young Men's Christian Associations in the Philippine Islands. F. H. Revell Co. 1902. Pp. 233. Price, $1.00, net.

This book was written by one of the army secretaries of the General Committee of the Young Men's Christian Association of the United States, who was sent out, along with others, with the American troops to the Philippines. While the author presents in an attractive and vivid way the work carried on for and among the American soldiers, he also describes the beginnings of the regular missionary work by the various mission boards among the natives of the Islands. Much interesting information is given about the soldiers' lives there, the Padres and their relations to the people, and the character and ability of the people themselves. The author made extended journeys to other islands and to the north of Luzon. These trips were attended with no little adventure and peril, which are modestly described. One cannot read the book without being impressed with the importance and value of the work of the Young Men's Christian Association among the soldiers, as well as of the large and providential opening in that country for the Christian missionary. It is a timely work which gives the information we desire, at a time when all classes in this country are discussing the Philippines, their people and needs.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

With thanksgivings for the new manifestations of missionary interest in two of our great universities, let there be earnest prayer that God would give to all our young men and women a spirit of true consecration to the interests of his kingdom, and that they may be wisely guided in all their plans for Christian work. (See pages 312 and 327.)

For the mission in Micronesia: that the missionaries may be cheered in their life of isolation; may have needed provision made for the prosecution of their work; and that the native Christians may be spiritually prospered and wisely trained. (See pages 330–335.)

ARRIVALS ABROAD.

May 24. At Bitlis, Eastern Turkey, Herbert L. Underwood, M.D., and wife.

June 11. At Kobe, Japan, Rev. Morton D. Dunning.

ARRIVALS IN THE UNITED STATES.

June 24. At Wauwatosa, Wis., Rev. Chauncey Goodrich, D.D., of North China.

June 28. At New York, Rev. Americus Fuller, D.D., President of Central Turkey College, Aintab.

July 11. At New York, Rev. Henry Fairbank, of the Marathi Mission, expecting to return in October next.

July 14. At New York, Mrs. Emma R. Hubbard and Miss Mary E. Brewer, of Sivas, Western Turkey.

DEPARTURES.

June 21. From Boston, Rev. William P. Clarke and wife, returning to the European Turkey Mission.

June 21. From Montreal, Miss Ella M. Arnoldi, who on reaching the West Central African Mission will become the wife of Dr. A. Yale Massey, of Chisamba.

July 16. From Boston, Rev. Robert A. Hume, D.D., returning to the Marathi Mission; also Miss Elizabeth B. Campbell, to join the West Central African Mission.

DONATIONS RECEIVED IN JUNE.

MAINE.

Bangor, 1st Parish ch., toward support missionary, 75; Hammond-st. do., toward do., 75; Central do., toward do., 75,	225 00	
Bar Harbor, Cong. ch.	20 00	
Bath, Central Cong. ch.	100 00	
Biddeford, 2nd Cong. ch.	34 32	
Bucksport, Elm-st. Cong. ch.	26 54	
Cape Elizabeth, 1st (North) Cong. ch.	16 00	
Gorham, John T. Parkhurst,	10 00	
North Gorham, Cong. ch.	5 13	
Rockland, Cong. ch.	22 72	
South Berwick, Rev. David B. Sewall,	5 00	
Woodfords, Cong. ch.	56 83	521 54

NEW HAMPSHIRE.

Barnstead, Geo. H. Hull, 3.65; Mrs. J. E. Blanchard, 3.15; B. W. Jewett, 1,	7 80	
Concord, Charles S. Parker, 1; A Christian Sister, 5,	6 00	
Gilmanton, Mrs. M. E. Hidden,	10 00	
Hillsboro Bridge, Rev. Chas. L. Storrs, 5; Friend, 2,	7 00	
Lisbon, Two friends,	100 00	
Nelson, Cong. ch.	9 50	
Pembroke, Cong. ch.	25 55	
Rochester, Henry M. Plumer,	15 00	
Salisbury, Cong. ch.	3 68	184 53

VERMONT.

Albany, Cong. ch., toward support Rev. R. Thomson,	4 67	
Barton, Cong. ch., toward support Rev. R. Thomson,	22 05	
Barton Landing, Cong. ch., toward support Rev. R. Thomson,	75 71	
Bradford, Cong. ch.	24 65	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 100; Mrs. Mary R. Englesby, 20,	120 00	
Derby, Cong. ch., toward support Rev. R. Thomson,	12 40	
Glover, Cong. ch., toward support Rev. R. Thomson,	3 86	
Granby, Geo. A. Appleton,	5 00	
Greensboro, Cong. ch., toward support Rev. R. Thomson,	20 12	
Island Pond, Cong. ch., toward support Rev. R. Thomson,	1 14	
Newport, Cong. ch., toward support Rev. R. Thomson,	13 96	
North Troy, Cong. ch., toward support Rev. R. Thomson,	3 80	
Norwich, Rev. N. R. Nichols,	5 00	
Westfield, Cong. ch., toward support Rev. R. Thomson,	4 07	
West Glover, Mrs. H. B. Borland,	10 00	
Westmore, Cong. ch., toward support Rev. R. Thomson,	7 00	333 43

MASSACHUSETTS.

Adams, Cong. ch., toward support Rev. A. E. LeRoy,	388 00	
Amherst, Lizzie D. Wallace,	5 00	
Ashby, Cong. ch.	13 08	
Auburndale, Cong. ch.	10 00	
Boston, Phillips ch. (So. Boston), 31.88; Y. P. S. C. E. of Pilgrim ch. (Dorchester), toward support Dr. F. C. Wellman, 25; do. of Eliot ch. (Roxbury), toward support Dr. W. T. Lawrence, 17; Y. P. S. C. E. (Roslindale), for native preacher, Madura, 10; Jun. C. E. Soc., 2d ch. (Dorchester), toward support Paul Wellman, 5; H. Fisher, 500; Eunice W. Quimby, 5,	593 88	
Braintree, 1st Cong. ch.	20 00	
Brookline, Harvard Cong. ch.	247 26	
Cambridge, 1st ch. (Cong.), 1st instalment, 579.71; Pilgrim Cong. ch., 22.77,	602 48	
Chicopee Falls, 2d Cong. ch.	31 08	
Dunstable, Cong. ch.	36 00	
Easton, Cong. ch.	35 00	
Falmouth, 1st Cong. ch.	50 00	
Georgetown, Memorial Cong. ch.	11 20	
Great Barrington, Friend,	25 00	
Hinsdale, Cong. ch.	21 95	
Hyde Park, Elizabeth Brown,	1 00	
Indian Orchard, Cong. ch.	14 00	
Islington, Cong. ch.	8 00	
Kingston, Mayflower Cong. ch.	13 50	
Littleton, Cong. ch., for China,	4 25	
Longmeadow, 1st Cong. ch., Benev. Association,	67 00	
Lowell, Eliot ch., toward support missionary, 100; John-st. ch., 30; Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee, 8.35,	138 35	
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders,	4 75	
Marshfield Hills, Cong. ch.	4 44	
Medfield, Cong. ch.	16 65	
Middleboro, Central Cong. ch., of which 25 from Geo. H. Shaw,	82 93	
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge,	45 86	
Newton, Eliot ch.	300 00	
Newton Highlands, Cong. ch.	171 60	
Newtonville, Mrs. L. C. Allen,	5 00	
North Billerica, Mrs. E. R. Gould,	18 00	

North Leominster, Cong. ch. 28 06
Northampton, Edwards ch., toward support Rev. Lewis Bond, 230; Adelaide F. Kneeland, 5, 235 00
North Raynham, Cong. ch. 1 75
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 180 26
Quincy, Park and Downs Cong. ch. 3 54
Salem, Tabernacle ch., toward support Rev. D. S. Herrick, 83 80
Saugus, Cong. ch. 27 00
Sheffield, Cong. ch. 5 82
Somerville, C. E. S. Union, for native preacher, West. Turkey, 52.50; Friend, 5, 57 50
South Natick, John Eliot Cong. ch. 5 38
South Weymouth, Union ch., Y. La. Mis. Class, 7 00
Springfield, 1st Cong. ch., of which 195.75, toward support Dr. C. D. Ussher, 321.76; Hope Cong. ch., toward support Dr. W. O. Ballantine, 97.80, 419 56
Sterling, Cong. ch. 13 00
Uxbridge, 1st Cong. ch. 22 86
Ware, Gamaliel Marsh, 2 00
West Springfield, Park-st. Cong. ch. 29 00
Winchendon, North Cong. ch., to const. Mrs. Orlando Mason, H. M. 174 19
Winchester, 1st Cong. ch., of which 125 toward support Rev. A. W. Clark, 357 66
Worcester, Piedmont Cong. ch., of which 189 toward support Dr. J. B. McCord, 233; Plymouth Cong. ch., 66.29; Union ch., a friend, to const. Rev. Henry H. Walker, D.D., H. M., 50; Park Cong. ch., 19, 368 29
——, Friend, 2 00—5,008 93
Legacies.—Boston, Mrs. Betsey R. Lang, by F. H. Wiggin, Trustee, add'l, 40 00
Marlboro, David B. Goodale, by David and Mary E. Goodale, Ex'rs, 300 00
Monson, William S. Nichols, add'l, 36 18
Northbridge, Mary A. Batchelor, by Edward Whitin, Ex'r, 2,000 00
Northampton, Numan Clark, add'l, 50 00—2,426 18
7,435 11

RHODE ISLAND.

Auburn, S. J. Gilman, 2 00
Chepachet, Cong. ch. 24 20
Providence, Central Cong. ch., 1,108.88; Plymouth Cong. ch., 17.80, 1,126 68—1,152 88

CONNECTICUT.

Bridgeport, Mabel M. Blodget, 15; Friend, 200, 215 00
Canaan, H. C. Barnes, 50 00
Colchester, 1st Cong. ch. 6 35
Danielson, Westfield Cong. ch. 34 79
East Hartford, 1st Cong. ch. 13 31
Granby, 1st Cong. ch. 20 00
Haddam, Cong. ch. 16 00
Hanover, Wm. S. Lee, 1 00
Hartford, 1st Cong. ch., 340.94; Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 200; Mrs. E. W. Hooker, for support of Rev. and Mrs. R. S. Stapleton, 700, 1,240 94
Ivoryton, Mrs. Elizabeth A. Northrop, 500 00
Jewett City, Friend, 5 00
Kensington, Miss F. A. Robbins, 15 00
Meriden, Center Cong. ch., 50; Saxton B. Little, 1, 51 00
Middlebury, Cong. ch., through Rev. E. E. Aiken, 10 00
Middletown, 1st Cong. ch. 75 65
Milford, 1st Cong. ch. 2 41
New Haven, Church of Christ in Yale University, 333.83; Rose M. Munger, 5, 338 83
New Milford, Mrs. Maria Bostwick, 20 00
Northford, Cong. ch. 10 00
North Woodbury, Cong. ch. 22 31
Norwich, Mrs. Albert Force, 1 00
Plainville, H. E. M. 1 00
Putnam, 2nd Cong. ch., toward support Mrs. Ellen F. Beard, 68 77
Stafford Springs, Cong. ch. 35 55
Staffordville, Cong. ch. 4 00
Talcottville, Cong. ch. 333 10
Waterbury, 1st Cong. ch., 127.38; Robert Crane, 10, 137 38
West Hartford, Mrs. O. P. Talcott, 30 00
West Haven, 1st Cong. ch. 12 90
Windsor, 1st Cong. ch. 65 10—3,336 39
Legacies.—Bristol, Calista B. Norton, by Robert A. Potter, Ex'r, 2,059 92
5,396 31

NEW YORK.

Brooklyn, Chas. A. Clark, 5; Wm. F. Jordan, 1; Friend, 100, 106 00
Buffalo, Theresa N. Ely, 5 00
Candor, E. A. Booth, 25 00
Columbus, Cong. ch. 18 00
Elmira, Park Cong. ch., 20; Mrs. S. D. Jennings, 25, 45 00
Homer, Cong. ch. 7 38
Honeoye, Cong. ch. 18 50
Jamestown, Cong. ch. 175 77
New York, Pilgrim Cong. ch., 7.30; D. Willis James, 5,000; Mrs. Mary S. Houghton, 25, 5,032 30
Nyack, H. A. S. Abbe, 20 00
Orient, Cong. ch. 20 93
Sayville, Cong. ch. 19 78
Sherburne, 1st Cong. ch., to const. O. A. Gorton, Frances L. Rexford, Mrs. Mary A. Lathrop, and Mrs. Ida R. Deitz, H. M. 365 18
Syracuse, Y. P. S. C. E., Danforth Cong. ch., toward support Rev. J. D. Taylor, 48 33
Utica, Bethesda Welsh Cong. ch. 15 00
Watertown, J. C. Knowlton, 10 00
——, Friend in Central New York, 40 00—5,972 17
Legacies.—Brooklyn, Hiram G. Combes, add'l, 176 45
Hopkinton, Caroline A. Laughlin, by V. A. Chittenden, adm'r, 47 50
New York, Mrs. Jane C. Hopkins, by Nelson S. Spencer, Ex'r, 200 00—423 95
6,396 12

NEW JERSEY.

East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 100; F. H. Kingsbury, 1, 101 00
Jersey City, Caroline L. Ames, 10 00
Montclair, Joseph Van Vleck, 10 00
New Brunswick, A friend, 6 00
Palmyra, Mr. and Mrs. Stewart L. W. Field, 10 00
Legacies.—Newfield, Charlotte E. K. Willey, 136 55
273 55

PENNSYLVANIA.

Scranton, F. E. Nettleton, 20 00

VIRGINIA.

Poplarmount, J. and M. Bingham, 25 00

DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 52; Y. P. S. C. E., 5th Cong. ch., toward support Rev. W. L. Beard, 10, 62 00

FLORIDA.

Daytona, Cong. ch. 50 13

TENNESSEE.

Robbins, Cong. ch. 5 00

MISSOURI.

Eldon, Cong. ch. 2 00
Hamilton, 1st Cong. ch. 21 00
Sedalia, 1st Cong. ch. 16 10——39 10

OHIO.

Ashtabula, 1st Cong. ch., R. G. S. 2 00
Bellevue, Mrs. Celestia E. Boise, 25 00
Cleveland, W. A. Hillis, 10; Mary F. Willard, 10, 20 00
Elyria, Mrs. Thomas L. Nelson, 10 00
Gomer, Welsh Cong. ch. 52 10
Mansfield, Mayflower Cong. ch. 6 40
Mt. Vernon, 1st Cong. ch. 21 21
Pittsfield, Cong. ch. 3 25
Rootstown, Cong. ch., K. E. Soc. 11 50
Sandusky, Y. P. S. C. E., 1st Cong. ch., toward support Rev. J. H. Dickson, 12 50
Steubenville, 1st Cong. ch. 19 50——183 46

ILLINOIS.

Alto Pass, Cong. ch. 8 00
Bartlett, Cong. ch. 16 85
Cambridge, Cong. ch. 8 10
Champaign, Cong. ch. 5 00
Chicago, Bowmanville Cong. ch., 20.58; Robert W. Patton, 100; Mrs. Abby P. Converse, to const. ALEXIS JULIEN COLMAN, H. M., 100; W. M. R. French, 10; Rev. Henry Willard, for extending work in India, 10; Rev. U. C. Bosworth, 5, 245 58
Decatur, 1st Cong. ch. 27 84
Dundee, Cong. ch. 21 86
Joy Prairie, Cong. ch. 84 38
Lamoille, Cong. ch. 14 00
Loda, Mrs. J. L. and Miss N. E. Slocum, 100 00
Ottawa, 1st Cong. ch. 49 39
Pecatonica, R. E. Short, 425 03
Peoria, Union Cong. ch. 8 00
Rio, Cong. ch. 17 70
Seatonville, Cong. ch. 9 00
Wanbro, Cong. ch. 4 33
Warrensburg, Cong. ch., for theol. students, Mardin, 1 00
Wataga, H. P. Wood, 1 00
Winnebago, Cong. ch. 33 22
Winnetka, Cong. ch., add'l, 10 00—1,090 28

MICHIGAN.

Detroit, Good Samaritan Cong. ch. 5 00
Dowagiac, Cong. ch. 7 35
Grand Rapids, Park Cong. ch., toward support Dr C. R. Hager, 85; Plymouth Cong. ch. Mis. Soc., for catechist, Madura, 10, 95 00
Jackson, 1st Cong. ch. 54 11
St. Johns, Mich. For. Mis. Soc. 10 00
Sandstone, Union Cong. ch. 3 00
Saranac, Rev. H. C. Snyder, 1 00
South Haven, Cong. ch. 9 50
Traverse City, Friend, 500 00
Webster, Cong. ch. 8 89——693 85

WISCONSIN.

Brandon, Mrs. E. S. Jones, 1 00
Clinton, 1st Cong. ch. 1 50
Fond du Lac, Cong. ch. 78 64
Fulton, Cong. ch. 6 15
Glenbeulah, J. H. Austin, 5 00
Kenosha 1st Cong. ch., Friend, 5 00
La Crosse, Cong. ch. 118 65
Menomonie, Cong. ch. 7 23
Ripon, 1st Cong. ch. 44 00
Sturgeon Bay, through Mrs. Chauncey Goodrich, 16 00
Wauwatosa, Cong. ch. 97 05
Wyocena, Cong. ch. 5 16——385 38

IOWA.

Carnforth, Cong. ch. 3 25
Cass, Cong ch. 11 75
Clarion, Cong. ch. 9 80
Eagle Grove, Cong. ch. 18 50
Earlville, Cong. ch. 4 95
Fontanelle, Cong. ch. 24 00
Le Mars, 1st Cong. ch. 17 85
Muscatine, 1st Cong. ch. 42 25
Tabor, Cong. ch. 53 82
Victor, Cong. ch. 24 55
Williamsburg, Welsh Cong. ch. 12 80——223 52
Legacies.— Denmark, Oliver Brooks, by Thos. S. Taylor, Ex'r, add'l, 5 33
228 85

MINNESOTA.

Excelsior, Mrs. S. W. Galpin, 1 25
Lake Park, Cong. ch. 5 00
Minneapolis, Plymouth Cong. ch., 74.46; Park-av. Cong. ch., 24.26; Dr. and Mrs. G. W. Bass, 15; Rodelmer, 2.36, 116 08
Moorhead, 1st Cong. ch. 15 53
Northfield, Faculty and Students, Carleton College, toward support Rev. H. K. Wingate, 190 00
Winona, Jennie E. Tearse, 10 00
Winthrop, Union Cong. ch. 6 00——343 86

KANSAS.

Clay Center, Clarence Eastman Memorial Cong. ch. 8 00
Little River, Mrs. T. A. Brunker, 1 00
Neosho Falls, Rev. S. B. Dyckman, 1 00
Twelve Mile, Cong. ch., Member, 2 00——12 00

NEBRASKA.

Franklin, Cong. ch. 32 00
McCook, Ger. Cong. ch. 35 00
Thedford, Cong. ch. 23 00——90 00

CALIFORNIA.

Oakland, Plymouth-av. Cong. ch., Rev. Geo. Mooar, D.D. 20 00
Pasadena, Lake-av. Cong. ch. 8 22
Redlands, R. A. Harris, for medical work in China, 15 00
San Francisco, Chinese Mission, World Wide Mis. Soc. 30 00——73 22

OREGON.

Portland, 1st Cong. ch. 59 00

COLORADO.

Beulah, Mrs. Geo. Johnston, 5 00
Craig, 1st Cong. ch. 7 00——12 00

SOUTH DAKOTA.

Alcester, Cong. ch. 6 00
Sioux Falls, Ger. Cong. ch. 2 45
Vermillion, 1st Cong. ch. 53 63
Waubay, Cong. ch. 5 00
Yankton, 1st Cong. ch. 53 00——120 08

MONTANA.

Livingston, E. H. Talcott, 10 00

IDAHO.

Boise, Cong. Sab. sch., for native preacher, India, 15 00

WYOMING.

Cheyenne, 1st Cong. ch. 35 00
Dayton, Cong. ch. 2 70——37 70

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY,

Rev. Wm. T. Gunn, Embro, Ontario, Canada, *Treasurer.* 2,332 94

For native preacher, Madura, 40 00—2,372 94

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, through Rev. W. P Clarke, 2 25
Turkey, Cesarea, Rev. W. A. Farnsworth, D.D., 50; Erzroom, Miss Agnes M. Lord, 10, 60 00——62 25

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part, 12,848 85
(Hampshire Co.) 2 00–12,850 85

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer.* 5,000 00

17,850 85

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.— East Jaffrey, Y. P. S. C. E., 5; Littleton, do., 7.50; Nelson, do., 1.15, 13 65
VERMONT.— Wallingford, Y. P. S. C. E. 5 00
MASSACHUSETTS. — Acton Center, Y. P. S. C. E., 5; Cambridge, 1st Cong. Sab. sch., 20.38; Chelsea, Jun. C. E. Soc. 3d ch., 2; Middleboro, Central Cong. Sab. sch., 6.23; Newton Center, 1st Cong. Sab. sch., 25; No. Leominster, Y. P. S. C. E., 2, 60 61
CONNECTICUT.—Berlin, 2d Cong. Sab. sch., 25; Colchester, 1st Cong. Sab. sch., 3.65; Higganum, 8.80; New London, Sab. sch. of 1st ch. of Christ, for school in India, 9.98, 47 43
NEW YORK. — New York, North Cong. Sab. sch., 50; do., Olivet Cong Sab. sch., 50; do., Broadway Tab. Cong. Sab. sch., 30; do., Trinity Y. P. S. C. E., for Madura, 40; Syracuse, Plymouth Cong. Sab. sch., 17.68, 187 68
OHIO. — Cuyahoga Falls, Cong. Sab. sch., 2; Toledo Central Cong. Sab. sch., Miss Hutchinson's class, 1, 3 00
ILLINOIS — Chenoa, Y. P. S. C. E., 5; Stillman Valley, Cong. Sab. sch., 5; Winnebago, Cong. Sab sch., 1.76, 11 76
MICHIGAN. — Eaton Rapids, 1st Cong. Sab. sch., 1.47; Kalamazoo, 1st Cong. Y. P. S. C. E., 8; Sandstone, Y. P. S. C. E., 5, 14 47
WISCONSIN. — Clinton, 1st Cong. Sab. sch. 9 31
MINNESOTA.— Hawley, Y. P. S. C. E., 5; Medford, Cong. Sab. sch., 4.68, 9 68
KANSAS. — Fowler, Y. P. S. C. E., .34; Wakefield Y P. S. C. E., Elmer Dodson for Madura, 5, 5 34
COLORADO.—Denver, Plymouth Cong. Sab. sch. 10 61

378 54

MICRONESIAN NAVY.

MASSACHUSETTS. — Lincoln, Miss M. S. Rice, 1 00
NEW JERSEY. — Morristown, South-st. Presb Sab. sch., Pri. class, 1 10
FLORIDA. — Lake Helen, 1st Cong. Sab. sch. 5 00

7 10

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Abingdon, Y. P. S. C. E., 5; Elgin, 1st Cong. Y. P. S. C. E., 15; Makanda, Y. P. S. C. E., 1.04; Toulon, do. 25, all for MacLachlan Fund, 46 04
MICHIGAN. — Columbus, 1st Cong. Y. P. S. C. E., 5; Port Huron, 25th-st. do., 5; both for Lee Fund, 10 00
WISCONSIN. — Beloit, 1st Cong. Y. P. S. C. E., 15; Black Earth, do., 5; Waupun, do., 6; all for Olds Fund, 26 00
IOWA. — Burlington, 1st Cong. Y. P. S. C. E., 3; Cedar Rapids, Bethany do., 1.50; McIntire, Y. P. S. C. E., 1.20; Waterloo, 1st Cong. do., 5; all for White Fund, 10 70
NEBRASKA. — Aurora, Y. P. S. C. E., for Bates Fund, 5; Santee, Pilgrim do., for Haskell Fund, 11.25, 16 25
MINNESOTA. — Monticello, Y. P. S. C. E., 3; St. Paul, (St. Anthony Park) Y. P. S. C. E., 9, 12 00
NORTH DAKOTA. — Amenia, Y. P. S. C. E., for Haskell Fund, 2 00
COLORADO. — Ward, Y. P. S. C. E., for Albrecht Fund, 5 00

127 99

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.— Northbridge, Rev. A. P. Manwell, 5; Southbridge, Miss Clarissa H. Pratt, 5, 10 00
ILLINOIS.—Chicago, Rev. Willard B. Thorp, 25; Rev. A. N. Hitchcock, 20; ——; Friend, 1,589.40; ——, Friend, 1,303.30; ——, Friend, 78.20, 3,015 90
IOWA.— Davenport, Mrs. S. F. Smith, 100 00

3,125 90

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Patten, Rev. S. A. Apraham, for pupil, care Miss E. M. Blakely, 5 00
VERMONT. — Bristol, F. W. Nash, for use Mrs. H. C. Hazen, 10 00
MASSACHUSETTS. — Billerica, Cong. Sab. sch., for new church, Adabazar, 25.38; Boston, C. S. Cook, for native preacher, Marathi, 50; do., 2 friends, for pupil, care Mrs. H. T. Perry, 20; do., Friend (West Roxbury), for work, care Dr. T. S. Carrington, 1; Cambridge, Hope Cong. Sab. sch., for use Miss Lucy E. Case, 5; do., Friends, for Bible-reader, care Dr. I. H. Curr, 15; Leominster, Mrs. Geo. H. Wheelock, for pupil, care Miss M. L. Daniels, 15; Monson, Mrs. Lydia L. Davis, for school, care Miss F. K. Bement, 5; Newtonville, Central Cong. Sab. sch., for school, care Miss Emily R. Bissell, 15; Waltham, Jun. C. E. Soc., for work, care Rev. G. A. Wilder, 1; Worcester, Pilgrim ch., for work, care Rev. H. K. Wingate, 25; do., Pilgrim Y. P. S. C. E.,

for school in Ceylon, 12; do., D. M. Wheeler, for work, care Rev. H. Fairbank, 30, 219 38

RHODE ISLAND. — Providence, Jun. C. E. Soc., for pupil, care Miss M. B. Harding, 15 00

CONNECTICUT. — Hanover, Y. P. S. C. E., for pupil, care Mrs. M. E. Bissell, 15; New Britain, 1st Cong. Y. P. S. C. E., for student, care Rev. H. N. Barnum, 20; New London, Chinese Sab. sch., 1st ch. of Christ, for work, care Rev. C. A. Nelson, 5; Windsor, Miss Sill, toward Bridgman School Building, 10; ——, Friend, for work, care Rev. Marcellus Bowen and Miss H. J. Gilson, (2 ea.), 4, 54 00

NEW YORK. — Brooklyn, Penny Aid Soc., for use Mrs. Otis Cary, 17.82; do., Friends, through Eugenie P. Kelley, for pupil, care Mrs. H. N. Barnum, 25; Hamilton, Cong. ch., Young People's League, for pupil, care Miss Laura Farnham, 12.50; New York, Mrs. Mary S. Houghton, for work, care Miss A. Abbott, 10, and Miss A. L. Millard, 10; Port Leyden, Y. P. S. C. E., for native preacher, India, 10; Youngstown, Mrs. J. Anderson, for use Mrs. H. N. Kinnear, 3, 88 32

MARYLAND. — Baltimore, Alexander L. Seth, for school work, care Rev. R. Winsor, 32 50

MISSOURI. — La Belle, H. B. Yacoubi, for school at Albistan, 75 00

OHIO. — Cleveland, Church of the Epiphany, for work, care Dr. C. D. Ussher, 25; do., Adelbert Y. M. C. A., for work East. Cent. Africa Mission, 21.25; Oberlin, A. M. Loveland, for student, care Rev. I. M. Channon, 10; Painesville, Martha E. Lawrence, for pupil, care Miss C. D. Lawrence, 12; Springfield, Mrs. Danforth, for work, care Rev. G. A. Wilder, 2, 70 25

ILLINOIS. — Champaign, 1st Cong. ch., Mr. and Mrs. Leonard Schlenck, for Bible-reader, care Rev. L. S. Gates, 50; Chicago, Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 5; do., Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 6.25; Evanston, Friend, for work, care Rev. S. C. Bartlett, 2; Morris, Cong. ch. ladies, for work, care Rev. J. P. Jones, 20; Roseville, Mr. and Mrs. L. C. Axtell, for native helper, care Rev. H. G. Bissell, 50, 133 25

MICHIGAN. — Chelsea, Y. P. S. C. E., for school, care Rev. H. G. Bissell, 30; Grand Rapids, Park ch. Y. P. S. C. E., 7.50; do., Park ch. Sab. sch., 12.50; do., South ch. Y. P. S. C. E., 7.50; do., Plainfield av. Y. P. S. C. E., 7; do., Barker Memorial Y. P. S. C. E., 4.50; do., East ch. Y. P. S. C. E., 1.50, all for work in Smyrna; Three Oaks, E. K., for Bible-worker, care Mrs. D. M. B. Thom, 35, 105 50

WISCONSIN. — North Greenfield, Mrs. S. C. Whittemore, for Memorial Chapel, 1st ch., Ahmednagar, 1,000 00

IOWA. — Eldora, J. F. Harding, for Getchell Tutorship, 20; Grinnell, E. W. Clarke, for do., 20; Osage, James A. Smith, for do., 10, 50 00

MINNESOTA. — Northfield, Isabella Watson, 25; Mrs. J. P. Washburn, 1, for Talas Boys' Sch. Building Fund; St. Paul, A. C. Anderson, for work, care Dr. F. Van Allen, 25, 51 00

CALIFORNIA. — Oakland, 1st Cong. ch., W. L. Culver, for Bible-woman, India, 20 00

COLORADO. — Colorado Springs, Mrs. M. C. Gile, for scholarship, care Rev. H. Fairbank, 10 00

UTAH. — Provo City, 1st Cong. Sab. sch., for work, care Dr. and Mrs. F. C. Wellman, 6 50

TURKEY. — Marash, Armenian friends, for Int. on Endowment Theol. Seminary Fund, 52 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. Wm. T. Gunn, Embro, Ontario, Canada.

Treasurer.

For pupil, care Rev. Jas. Smith,	18 00	
For native teacher, care Rev. C. R. Hager,	45 00	
For work, care Rev. F. W. Macallum,	5 00	
For slates, for Miss Maggie Melville,	9 52	
For work, care Dr. A. Y. Massey,	406 00	
For use Rev. W. T. Currie,	20 00	
For boys, care Rev. W. T. Currie,	170 97	674 49

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For pupils, care Miss M. L. Daniels,	30 00	
For use Miss E. M. Barnum,	15 00	
For use Mrs. G. C. Raynolds,	1 00	
For use Miss M. M. Root,	16 00	
For use Rest Room, Foochow,	15 00	
For Dudley Memorial Church,	188 70	265 70

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Illinois,

Treasurer.

For Bible-woman, care Miss N. N. Russell,	6 00
	2,943 89
Donations received in June,	47,066 91
Legacies received in June,	5,051 93
	52 118 84

Total from September 1, 1901, to June 30, 1902: Donations, $511,046 86; Legacies, $110,680.50 = $621,727.36

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS. — Dedham, Mrs. M. K. Hine, 10; East Northfield, Mission Band, 20; Greenfield, E. P. Hitchcock, 20,	50 00
CONNECTICUT. — So. Britain, Mrs. Stephen Baker and Mrs. S. P. Averill,	25 00
NEW JERSEY. — Newark, W. B. Conklin,	10 00
ILLINOIS. — Galesburg, Central Cong. ch., toward support Rev. and Mrs. F. M. Price.	400 00
	485 00

ABBOTT FUND.

CONNECTICUT. — South Glastonbury, Y. P. S. C. E.	20 00
WISCONSIN. — Brandon, Mrs. E. S. Jones, 20; do., Rev. R. Paton, 10,	30 00
IOWA. — Waterloo, Cong. Sab. sch., 6.30; do., Mrs. Manning, 20,	26 30
NEBRASKA. — Crete, Cong. Sab. sch.	5 38
	81 68

TWENTIETH CENTURY FUND.

MASSACHUSETTS. — Newton Highlands, Cong. ch.	43 34
RHODE ISLAND. — Providence, Beneficent Cong. ch.	300 00
	343 34
Previously acknowledged,	91,670 77
	92,014 11

For Young People.

DURBAN—ITS FAKIRS AND ITS CHRISTIANS.

BY REV. FREDERICK B. BRIDGMAN, OF DURBAN, NATAL.

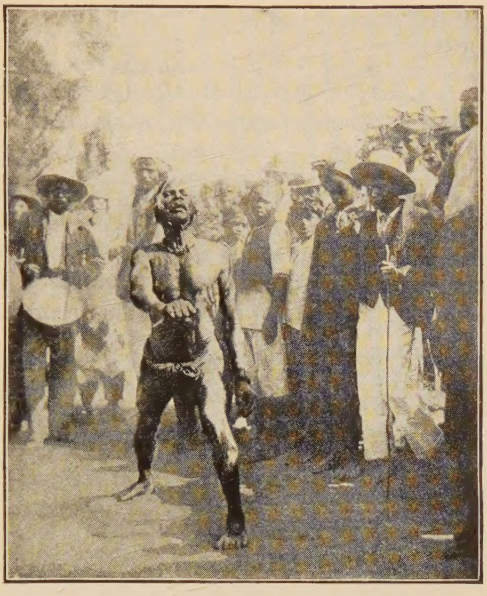
THIS is "Coolie Christmas," as it is popularly called here. Natal has over sixty thousand immigrants from India, and if we can believe our ears, it would seem that a good share of them have been beating tom-toms day and night for the last two weeks. Today is the culmination of their Mohammedan festival of Mohurrum. In the Indian quarter it is circus day and county fair combined, and since early morning, men, women and children have been streaming toward the Square. These restless thousands, gayly decked in purple, green, red, white and gold, make a picture suggestive of the "Rainbow City." This is a great day for the fakirs, whose present ambition seems to be to impersonate the devil or one of his demons. Never did I see such grotesque and repulsive looking creatures. Here is a fellow (see the cut opposite) naked but for a loin cloth; the lower part of his face and the chest are dripping with blood-red paint, while arms, body and legs are striped green and yellow. His serpentine dance and ghoulish chant are certainly inspirations of the pit. Further on we come across a man and woman, their faces painted white, with dashes of blue. Stalking through the crowd comes a ghostly apparition, a tall coolie clad in white, with chalked face and long, gray beard, and wearing a necklace of lemons and a girdle of old tin cans.

There is a strange commingling here of the East and West. Right beside these hideous devotees, who make bedlam with their drums and yells, are Indian lads doing a good business trundling wheelbarrows loaded with freezers of "American ice cream."

By one o'clock the procession forms. Huge silver and gilt pagodas borne on men's shoulders head the line. A two mile march brings the crowd to the banks of the Umgeni River, and then, amidst the shouts of ten thousand spectators and the frenzy of the demons in human shape, the idols and their shrines are cast into the river. A day like this makes one almost forget that he is in Africa. It is awful to think of this imported heathenism in our midst, as though Africa had not darkness enough already. But in contrast to this heathenism, I must tell you something of the Sunday program in our Durban church.

A SUNRISE MEETING.—The day begins early. The first service is a meeting for our volunteer preachers, whose number averages about thirty. The hour is one of preparation, through counsel, prayer and testimony, for active duty. At the close the native pastor, William Makobalo, makes the assignments. There are so many preaching places as to necessitate some of

the men being sent to two or three points. It has long been the aim of this church that every male member, who is at all qualified, should take active part in this volunteer preaching. I wonder how the membership of the home churches would stand this test?



THE FAKIR IN DURBAN.

I wish you might be personally acquainted with this band of lay preachers. There is Diamond, for example, true to his name; you can count on him every time. He is a sturdy Christian fellow, and works as a painter on the Natal railways. That middle-aged man with a beard goes by the name of Coffee. He hails from our station at Inanda, but for some years has engaged in business here in Durban. His house and lot, next door to the chapel, worth four or five thousand dollars, give the lie to the common slander that "Christianity spoils the native" for work. Tom, one of the deacons, is a picture-frame maker. His voice is something tremendous, and when praying he can be distinctly heard half a block from the chapel. Mabandhla comes from Inhambane, away to the north. The others are, perhaps, just as worthy of mention. Let us follow them and see how the good tidings will be carried into the highways and hedges.

THE PAGODAS IN PROCESSION.

SOME TYPICAL BARRACKS. — We are soon on Durban's main street. Down an alley and passing through a back yard, we come

to a low, dark shed filled with jinrikshas. Walking down the passage, we climb a flight of very dirty stairs and find ourselves in a loft. Several skylights afford scant ventilation. Here are the quarters of some eighty 'riksha pullers. Though many will work today, they do not go out so early on Sunday. Some are still rolled up in their blankets on the floor.

While passing up and down the barracks inviting every one to attend the meeting, somebody has been thoughtful enough to provide us boxes for seats, and choosing a favorable spot, we strike up a familiar hymn. In five minutes some thirty men are gathered about us. The hymn is followed by prayer, a few verses of Scripture, then a ten or fifteen minute gospel message, put as

NATIVE PASTOR AND LAY HELPERS OF THE DURBAN CHURCH.

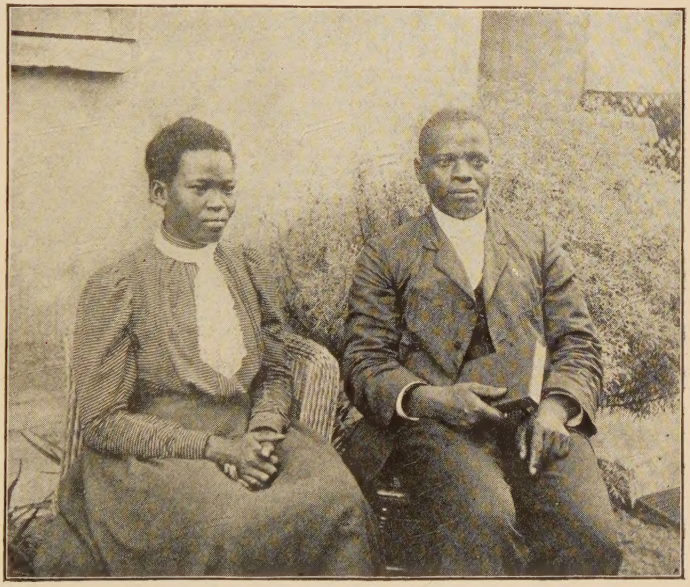
plainly and simply as possible, then another hymn and prayer. This is the usual outline of our meeting.

Bidding good-by to these 'riksha men, we hurry down the street a block, to a department store, which is the "Wanamaker's" of Durban. Their "kaffir quarters" are a great contrast to those just visited. Here the spacious room is high, well lighted and ventilated, and we are pleased on entering to find several boys down on their knees giving the floor a good scrubbing. We get a nice audience, sometimes over sixty. There are several Christian boys working here, and their influence is felt.

Having our bicycles, let us run down to attend Mabandhla's meeting. In the half-mile spin we pass nine other barracks where our boys are preaching, but just now we are bound for the stables of a large dray company. They bring their drivers from Inhambane, 500 miles up the coast. These

men do not speak Zulu, and so this is where Mabandhla comes in, either as preacher or as interpreter from Zulu into their dialect.

It is ten o'clock now, and our time is over for this kind of work. Another Sunday you should visit the barracks at the "Point," *i. e.*, the shipping district. "Bamboo Square" and some neighboring sites give shelter to thousands of native workmen employed in connection with the port. The representative of one company tells me that they alone employ 1,200 Zulus. There are other firms employing several hundred each. Then the Town and the Harbor Department have together about six hundred natives. We try to send four men every Sunday morning to work in this quarter, along lines already described. I need hardly add this great field at the Point demands a chapel and paid workers, but that means money, and we hold our breath.

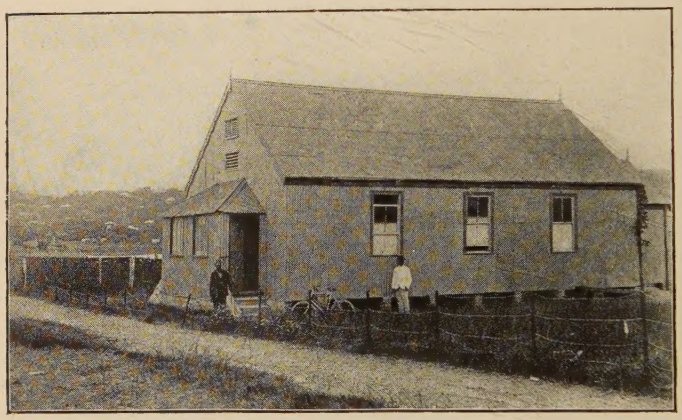


WILLIAM MAKOBALO, PASTOR OF DURBAN CHURCH, AND WIFE.

Some of the preachers we saw at the early meeting have gone to the suburbs, five and seven miles away. But of these outstations I cannot speak now. Altogether, in and out of town, our volunteers conduct meetings at forty-four places, and, remember, they do not receive a penny. These men have been at their daily tasks right through the week. It means something for them to be up just as early Sunday as on other days. But whether on chilly winter mornings or in summer rains, they are, all in all, very faithful. A serious problem is how to give these workers the systematic instruction so much needed. A special class is held for them three evenings in the week.

In Church and Outside.— Now just a rapid sketch of the remainder of the day. The morning is an impossible time for many to get away from work; consequently at the eleven o'clock service the chapel is only comfortably filled. It is a modest structure, built of corrugated iron lined with ceiling boards. With crowding, it seats 200. At the three o'clock meeting the place is jammed, and so promptly that the service opens five or ten minutes before the hour.

But while the ushers are packing the seats within, another audience is steadily gathering without. From several directions men and boys come in groups, following each other in rapid succession. The majority having decided where they will sit, take off their hats, kneel, and covering the face with one hand offer silent prayer. The chapel congregation is perhaps just seated after the opening hymn, when a swelling chorus is taken up by this overflow meeting. The open-air gathering averages about four hundred, almost entirely men. On special occasions the number is nearer six hundred. Scorching sun or disagreeable wind make little difference. Even in a rain which was more than a drizzle I have seen 120 who stayed right through the service.



THE CHURCH AT DURBAN.

Of course we are working for a new church which will seat 800. The natives have already contributed $1,000, and I expect them to give $3,000 more. Don't you think that they deserve help, and that the balance should be made up by friends of the cause? To my thinking, a gift to this church would, before God, be an infinitely more acceptable sacrifice than some beautiful window to adorn an edifice at home. But I know I am prejudiced.

These afternoon services close a little after four. Then comes an hour of instruction and Bible drill for about thirty new converts, candidates for church membership. Meanwhile five or six young men go to the Market Square, where they try to gain the hearing of passers-by.

CURFEW.— Previous to the evening meeting the volunteer lay preachers gather to report the attendance, the text preached from, mentioning any point of special interest and handing in offerings received. If it be the first Sunday of the month, the service that follows is devoted to foreign missions. The nine o'clock curfew hurries the boys to their barracks, and the day is over.

Such briefly, then, is our Sunday program. The church has been responsible for the conduct of fifty-two meetings, and over two thousand persons have heard of the Saviour. Within a few months the 'riksha pullers, the kitchen, store, and stable boys, the draymen and stevedores who made up the audiences today will have scattered to their homes in all parts of Natal not only, but also of Pondoland, Zululand, Tongaland and northward. How the boys converted here have carried the Word to distant kraals I hope you will hear some other time.